

The Herald of the Star.

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As The Herald of The Star proposes to include articles from many different sources on topics of widely varied interest, it is clearly understood that the writing of such an article for the "Herald" in no way involves its author in any kind of assent to, or recognition of, the particular views for which this Magazine, or the Order of The Star in the East, may stand.





By the time this issue is in the hands of its readers, our beloved Protector, Mrs. Besant, will once again be with us in England, though only for a short time, I fear. We have all been longing to see her, and I hope she will be able to meet many members of the Order in Europe before she returns to India. My heart is very full as I think of her. Dearest of mothers to my brother and to myself, she is beloved and revered by all who know her. What more can I write? Words cannot express our joy in welcoming her among us.

I print below a slightly amended version of the oath taken by Athenian youths in the days when Greece was strong, powerful, and an example to the world. They must have been the fore-runners of our boy scouts, whose influence should be so valuable in helping future generations to be more alive to the purpose of life.

"We will never bring disgrace to this our city by any act of dishonesty or cowardice, nor ever desert our suffering comrades in the ranks; we will fight for the ideals and sacred things of the city, both alone and with many; we will revere and obey the city's laws and do our best to incite a like respect and reverence in those around us who are prone to annul or set them at naught; we will strive unceasingly to quicken the public's sense of civic duty; thus in all these ways, we will transmit this city, not only not less but greater, better, and more beautiful than it was when transmitted to us."

Mr. Arundale puts me a question which I think I shall ask my readers to answer.

He says: "The Order of the Star in the East is obviously suited to those whose lives are spent amidst pleasant surroundings and who have a very appreciable share of the happiness which is not quite large enough to go round. People who know what jov is can easily understand the deeper joy of preparing the way for the coming Lord, but what are we to say to those whose lives are almost bereft of happiness, to those whose lives are one long drudgery, one long struggle with misery in all its forms? We can work upon the memory of those who have enjoyed happiness, even though they may enjoy it no longer, we can recall to them all that the happiness meant to them. We can arouse expectation in them. But what are we to say to the poor man or woman, whose only expectation can be less trouble rather than more, who has no time to think of life apart from its ceaseless struggle and continuous fear lest the struggle may, after all, prove in vain? How are such people to be approached, how are they to be made to understand that the coming of the great World-Teacher will mean much to them personally? I can imagine them scornfully replying: 'Do you suppose He will take notice of the likes of us? Most probably He will drive about in His motor cars, and be surrounded by rich friends, and have fine clothes, and eat rich foods. What will He know of trouble? What can He do in face of the appalling misery in which millions of us live?' In other words, how are we to present the great truth we know so that it will mean something to those who will not take it unless they can see and feel its immediate value to them in their daily lives? How are we to prepare among the poor for the coming of the Lord?"

I take from The Theosophist the following:

As all the world knows, there is to be an Exhibition next year in San Francisco, U.S.A., to celebrate the opening of the Panama Canal. It has been arranged that an "International Congress of Religious Philosophies" shall be held there, to which representatives of the great religious philosophies of the world shall be invited, and the Congress is to be held under the auspices of the Theosophical Society. All facilities are given to the Congressethus welcomed by the Exhibitions, halls are provided, advertising is done. Mr. Warrington, the American General Secretary, has sent the following letter, in reply to the telegram approving of the proposed International Congress:—

Jas. A. Barr, Esq., Manager,

Bureau of Conventions and Societies, Panama-Pacific International Exposition, San Francisco, California.

My Dear Mr. Barr,---

I am happy to have your telegram and to know that the Exposition will welcome an International

Congress of Religious Philosophies under the auspices of the Theosophical Society, and that it will provide facilities given to congresses.

I will at once set the machinery in motion to bring about the end desired, and will bear in mind that it is your understanding that this Congress will be based on the philosophy of the leading world-religions.

Thanking you for your prompt attention to the matter, and hoping that this undertaking will be of such nature as to add to the importance and fame of your great Exposition,

I am,
Heartily yours,
A. P. WARRINGTON,
General Secretary.

The Congress will give a magnificent opportunity to men and women of different faiths to meet and learn from each other, and it will aid in spreading the peace and goodwill which are the fruit of mutual understanding.

A man who has thus trained himself, a man who has thus done the utmost that he can do, who has given his time and thought and trouble to make himself fit to find the Teacher, even verily for him the Teacher shall be found; or rather, the Teacher shall find him and manifest Himself to his soul. For do you imagine in blindness and in ignorance that these Teachers desire to be hidden? Do you imagine, veiled in illusion, that They deliberately hide Themselves from the eyes of men in order to leave humanity to stumble helpless, unwishful to aid and to guide it? I tell you that much as you may for a moment desire to find your Teacher, the Teacher is a thousandfold more constant in His desire to find you in order that He may help. Looking out over the world of men, They see so many helpers are wanted, and so few are found. The masses perish in ignorance; teachers are wanted for them and they perish by myriads; there is none to help them. The great Teachers need disciples who are living in the lower world, and who, trained by the Teachers, shall go out into the world of men, and bring help to the suffering, bring knowledge to the darkened minds.

They are always looking out into the world to find one Soul that is willing and

ready to be helped; always looking over the world in order that They may at once come to the Souls that are ready to receive Them and will not shut the doors of their hearts against Them. For our hearts are closed against Them and fast-locked, so that They cannot enter. They may not break down the doors and come in by force. If a man choose his own way and if he lock the doors none other may turn the key; we are locked up by worldly desire; we are locked up by grasping after the things of the earth; we are locked up with the keys of sin and indifference and sloth; and the Teacher stands waiting till the door be opened in order that He may cross the threshold and illuminate the mind.

You must light the soul in order that the Teacher may see it.

He stands watching, but you must give the signal in order that He may become your Teacher and guide you on the way.

The Teacher is watching, is waiting, is desiring to find you, desiring to teach you.

You have the power to draw Him to you. Only you can let Him come.

He may knock at the door of your heart, but you must cry out the word that bids Him enter.

Annie Besant.



OST people consider that they are free if they are not subjected to external compulsion, if they are not so fettered by laws or by customs as to be unable to express themselves freely, or to act according to their own reason and conscience. A nation is said to be free if it enjoys representative institutions, if it is not taxed without its own consent, if it is self-governed. A person is said to be free if his own liberty of thought and expression is complete, and his liberty of action is only limited by a similar liberty enjoyed by those around him. It is not generally understood that a man who is impelled to action by his unregulated passions, or who is at the mercy of his unquiet, restless thoughts, who is dominated by prejudices, or who is sunk in ignorance, is a slave, no matter how free he may be from external coercion. The victim of drink, of gluttony, of profligacy, of anger, pride, jealousy, sloth, or hatred, is a slave, in thrall to remorseless taskmasters, and the more he is free from outside compulsion, the more hapelessly enslaved is he by his vices and his passions. In fact, his only way to freedom lies through an outer compulsion which shall prevent him from yielding to the more cruel slavedrivers within.

What, then, is Liberty? It is the complete sovereignty of the Inner Will, the Will of the Inner Ruler Immortal, the Divine Word made flesh, whom we call Man. As this God embodied as Man descends into his kingdom, he finds it embroiled in war, usurpers fighting for the mastery, attractions from outside engendering desires within, and he is flung from one side to the other, his garments of matter are rent and soiled, his nascent forces overcome or distorted, foul hands stretched out to grasp and utilise them, the powers of the Spirit seized to subserve the lusts of the flesh. For æons he battles for the mastery of his kingdom;

seated in the chariot of the body, he is carried away by the unbroken horses of desire, and the reins of the mind are broken in his grasp. Slowly he prevails, slowly he disciplines his wild horses into obedience, slowly he asserts himself against the usurpers of his throne. When at last he ascends it, denning his royal robes of Intellect and of Wisdom, and looks over his kingdom now obedient to his word; when he finds in what were his passions, mighty forces which yield themselves to the carrying out of his purposes; when he finds his mind the submissive carrier into effect of the illuminated Intellect; when serenity reigns within him, and peace prevails outside; then, and then only, does his own Will stand unfettered, divine, immortal, and in his own perfect Self Assertion, in utter harmony with the One Self of all, he finds the Ideal of Liberty, the Will of the part found to be one with the Will of the whole.

That alone is Liberty. The Man is self-determined, and having by ages of experience, sweet and bitter, learned to reject the evil and to choose the good, having learned that any disharmony between the part and the whole ruffles the utter bliss of his own divine nature, his Will is steadfastly set to perfect harmony, and he knows, beyond all possibility of error or deception, that in that service of the whole by the part alone lies perfect freedom. Self-determined to the Highest Good, he is utterly free. "None else compels."

Hence, Liberty is to be sought by bringing the whole lower nature into obedience to the higher, by transmuting passions into powers, and yoking them in subjection to the Will. And outer liberty can only be enjoyed by anyone with safety to the community when the inner authority replaces the outer law. To give power to the slaves of vice and lust is to wreck progress, and to place the more advanced under the

control of the lower, to the loss and the injury of both. A man must learn to rule himself ere he can, with safety, rule others, and character wedded to intelligence should be the credentials of all who would claim a share in the government of any community. "The autocracy of the wise," it has been said, "is the salvation of the foolish," and wisdom is the union of knowledge and love. The less the development of the individual, the less is he fitted for Liberty; hence, the undeveloped—those we term criminal, because they are below the moral standard reached by the majority of their timeshould not be sacrificed to the fetish of a false liberty, they being really the slaves of their passions, but should be kept under a steady and kindly pressure, which shall gradually file away the fetters of ignorance and vice which bind them, and should be attracted to the better ways of living by rewards of pleasure and enjoyment, and dissuaded from the worse by allowing them

to bruise themselves, if they must, in their wilfulness, against the inexorable barriers of restraint from inflicting injury on others.

Liberty, complete and irrevocable, is the prize of long evolution, the possession of the man made perfect, in whom the Inner God rules without rival or obstacle. A growing liberty fitly is the appanage of the man who has largely conquered the lower nature, and is evolving the higher. nobler the character, i.e. the less a man is at the mercy of the animal he rides, the more outer liberty may he rightly and safely enjoy. "The glorious liberty of the Sons of God," belongs alone to those who "cannot sin, because they are born of God." Into that Liberty we shall enter, as we bring body, emotions, mind, into glad allegiance to the Spirit, who is our Self, for then shall our Will be but a facet of the Divine, and by that unity we shall abide in the Peace of the Eternal.

ANNIE BESANT.

STANZAS ON FREEDOM.

Men! whose boast it is that ye Come of fathers brave and free, If there breathe on earth a slave, Are ye truly free and brave? If ye do not feel the chain, When it works a brother's pain, Are ye not base slaves indeed, Slaves unworthy to be freed?

Women! who shall one day bear Sons to breathe New England air, If ye hear, without a blush, Deeds to make the roused blood rush Like red lava through your veins, For your sisters now in chains,—Answer! are ye fit to be Mothers of the brave and free?

Is true Freedom but to break Fetters for our own dear sake, And with leathern hearts, forget That we owe mankind a debt? No! true freedom is to share All the chains our brothers wear, And, with heart and hand, to be Earnest to make others free!

They are slaves who fear to speak For the fallen and the weak; They are slaves who will not choose Hatred, scoffing, and abuse, Rather than in silence shrink From the truth they needs must think; They are slaves who dare not be In the right with two or three.



The third of a series of Lectures delivered at 19 Tavistock Square, by Mr. W. S. SANDERS, Organising Secretary of the Fabian Society.

LADIES AND GENTLEMEN,

This third lecture is, in a way, the most practical of the three which I have given on this subject, because it deals with the actual application of the various theories that I have been putting before you, drawn up by the philosophers, whose books I have been trying to describe. It is very remarkable, if you get at close quarters with the history of society, to find how many experiments have been made in modern days, with the conscious object of carrying out the ideals embodied in the writings of the men who have formed the subject of the two previous lectures; and, as one would expect, most of these experiments have



ROBERT OWEN,

taken place in a new country, namely in America. The chief experiments of this kind have sprung from two men, one of whom I have already dealt with, while the other I have left for this evening. The one whom I have left for this evening is Robert Owen, the founder of the modern socialist movement in England, and also the inventor of the word "Socialism"; the other is Fourier, with whom I have previously dealt.

Robert Owen was not a mere literary idealist, a philosophic visionary, out of touch with the rough-and-tumble world that he was trying to reform; besides being a thinker and an idealist he was a very successful business man; and if anyone could have been expected to make an ideal community "work," it was Robert He knew many phases of life. He was born in comparatively poor surroundings; he knew the disadvantages of poverty; he was aware of the effect of poverty not only upon the physique, but also upon morals and mentality; he had, largely by his own talents, made himself a mastermanufacturer; he knew all the difficulties of running big and complicated businesses; he was in touch with movements and the creator of movements of a more or less democratic character, and therefore knew the difficulties of getting people to act voluntarily together and to abide by the decisions of majorities. He was also in touch with the wealthy and upper classes for at least that portion of his career when he was beginning to put forward his ideas for making a great reformation. Altogether, he had a wide experience and that very valuable training which comes to a man of the world who touches politics, who goes

into business, and who has dealings with considerable bodies of men.

Now Owen's ideas were in the essence summed up in the phrase that a man was the creature of his environment, and therefore, if you wanted to imp ove mankind, it was no use preaching to them unless at the same time you modified their material conditions, and made it easier for them to do what was right; and he held that if you provided people with a decent income, with sufficient good clothing and shelter to give them the possibility of physical fitness, and added to that a proper system of education, you could make of mankind a perfect race of beings. And not only did he hold that view, but he held also the view that his teaching could be applied at once, and with that optimism which you find in the case of all men who have done big things in the world, he used to say that in about twelve years the whole of the world would have adopted his point of view, and would have carried into practice his main ideas. Now as a socialist Robert Owen contended that the only way to provide mankind with a decent and suitable environment was to abolish the private ownership of property. He took the view of the majority of the men with whom I have dealt, that the main evil on the economic side of life, and all things that depend upon the economic side of life, arose from the institution of private property, especially the institution of private property in land and capital; and he therefore laid it down, that in any new ideal community, worldwide or merely local, the institution of private property must be abolished. Being also a practical man he tried to put into operation, in a small way, the ideas he held, and he attempted, both in this country and in Ireland, and especially in America, to build up a small model ideal community where his ideas could be put into practice and which, when built up, should be a model for the rest of the world to follow.

As I have said, if any man ought to have been successful in creating an ideal community it was Robert Owen. Besides being all the things that I have mentioned a successful manufacturer, a philosopher, a

man in touch with the aristocracy and wealthy people, a man in touch with the workers, knowing their weaknesses and their strength—he had also been a pioneer in showing the manufacturing world that you could carry on business, under the capitalist system, and make handsome profits, even if you treated your work-people like human beings instead of treating them, as most working people were treated in his time, as mere beasts of burden; and the very fine experiments that he made in his factories at New Lanark—experiments in giving workers decent conditions at a time when most working people were treated, as I have remarked, as beasts of burden-showed that he had wonderful organising ability, that he could, at the same time that he treated people well, get them to respond to that treatment by giving a greater amount of labour power in return for it—that is to say, that he evoked from the people by his better treatment of them, something which his fellow-manufacturers said you could not get out of them, namely, greater service. need hardly say now that that view as to the treatment of working people by employers of labour has gained ground to such an extent that many modern economists hold that, if you want to get the greatest amount of work out of people, the best way is to pay the very highest possible wages, and they have elevated that theory into a law which is called the "economy of high wages"; that is to say, it is much more profitable to pay high wages and give good conditions than to pay bad wages and give bad conditions.

Now, with all this experience, and with a very large sum of money that he had made in his career as a business man, Owen went over to America, and there he bought up a community's property, a community which had been established on a religious basis by a man named Father Rapp; and on this property, and with this property, he made the experiment of forming an ideal community. You can understand why he went to America. In that country in 1820 there were vast tracts of land right away from ordinary civilisation where men who wanted to start life afresh could do so without being

brought into touch with what would have been called by such men as Robert Owen the contaminating influences of ordinary society. This property included thirty thousand acres of land, as well as a large number of buildings, and on this land and in these buildings Robert Owen got to work, and put in residence something like nine hundred persons. As I have said, he had plenty of money. He practically presented the property to the community; the individual members had to supply very little, for all they had to do when they took possession of the land and the buildings was to organise industries, to carry on their lives in a decent and orderly way; and there was every opportunity for living a simple but happy, and, on the whole, comfortable Practically no taxation, existence. interference from without; all that was required was a loving kindness, an endeavour to live together without friction, and everything looked most promising.

What happened? The events that took place are the events that you find taking place in nearly every ideal community which has not been established either under a system of despotism, under a very active and powerful leader, or on a religious basis. That is to say, where the success of the community, from an economic standpoint, has been not the end in view, but only the means to an end; where the ultimate aim of the community has been to embody some particular religious idea, such communities have succeeded; but practically every other, in which the end of the community has been itself and nothing else, has failed.

That was the case with New Harmony. In spite of all the pioneering work having been done, in spite of the fact that a good deal of this land had already been tilled by the persons from whom Owen bought the property, in spite of the fact that the houses were there ready for occupation, in spite of the fact that they had the inspiration of Owen, who was a very great and noble man—in spite of all these things directly he left, and the people were given the power of organising, or dis-organising, their own lives, the whole thing went to pieces; and it went to pieces chiefly because, in every

advanced movement and in every advanced experiment, you will find that there are two kinds of people who will be attracted. There are, as Mr. Shaw has put it in his epigrammatic manner, the people for whom the world is not good enough as it is, and the people for whom the world, bad as it is, is too good. And if you have a community of nine hundred people coming voluntarily together, outside the pale of ordinary law and ordinary social regulations, and eight hundred and fifty are people of good-will who are prepared to subordinate their own petty ideas and their own petty interests to the will of the whole or the majority of the community, and who are prepared to do everything that is possible to make the thing a success, even if they suffer a little by so doing; if you have eight hundred and fifty out of nine hundred, and at the same time you have fifty people of the opposite type, people who are going to take all the advantage of the absence of restriction and compulsion, who are determined to go their own way without any regard for the interests of the whole, and who elevate their own will and judgment above the will and judgment of the rest of the people, then those fifty will ruin the whole experiment. That has been the history of all ideal communities. I think, when I say fifty, that I am giving a higher number than is necessary; half-a-dozen people in such a community, where everything depends upon the goodwill and cooperation of all the members, half-a-dozen of the type I have described are quite enough to ruin such an experiment.

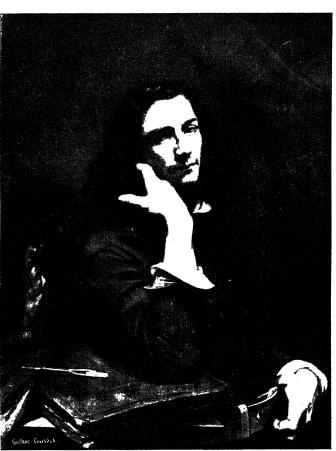
And so, when Robert Owen went away, all kinds of quarrels arose. It was necessary, of course, to organise the labour of the community so that the land should be tilled and sown and the harvest reaped at certain times. Under the compulsion of ordinary society, the danger of being out of employment, the danger of starvation, and very often a certain amount of pressure of public opinion, will send people to work to do those necessary things at the right time. In this community people began to quarrel as to who should go out and till, as to when people should go out to till, and as to whether people should go to the harvest or

to the concert hall; and those who desired to follow their own amusement before the advantage and benefit of the community decided to go to the concert hall. Consequently the other people who gave themselves up to the welfare of the community began to object; they did not see why they should be doing all the work while a certain number

of the community were idling. In that way friction and quarrels arose, together with a gradual inclination to idleness, so that when Robert Owen came back from England, after having left the community alone for about eight or nine months, he found that the only commodities that had been produced to a larger amount than the consumption were soap and glue. That is to say, in all other commodities the community had been living on its capital instead of doing what other communities, founded upon a religious basis, have done and still are doing, increasing the amount of its capital. After a number of attempts to reconcile one person with another, to find some form of constitution which would get rid of all these troubles and all this friction. Robert Owen had to confess

that the thing was a failure, and the property was partly sold, partly distributed. A historian who went to that region a few years afterwards was told that it would be very wise of him to say nothing about Socialism or ideal communities, because the subjects were very unpopular in that particular neighbourhood.

At the same time that New Harmony was being conducted as an experiment another smaller community, known by the name of Yellow Springs, was formed by the people who followed Owen; and there the experience was the same. It was a smaller community, there was less opportunity for friction—or should have been—but, never-



GUSTAVE COURBET.

theless, all kinds of disputes arose. For example, which of the persons in the community should go out to till and which should be given the work of maintaining the community orchestra? And if a division were made, as it was made, between those two forms of labour, it was asked: Was not

two hours' playing in the orchestra equal to eight hours' working in the field? and things like that. As you can imagine, when the time of the community was taken up by quarrels of that kind, Yellow Springs followed the dismal fate of New Harmony.

One other experiment of this type was made in America, founded on the ideas of a Frenchman named Courbet, a little experiment known as Icaria, which was also of a communistic nature, as the Oneida experiments were. The land and capital were, and still are, owned in common, but it is a miserable little place. The experiment has been practically a failure; it is only because of the devotion of a few people to the ideal of the founder that the thing has been carried on; but no progress has been made, no contribution whatever has been given to the sum of human knowledge, either in social experiments or in art, science, or in any other way. It is a dull, dismal little community of people who are practically sacrificing themselves for the sake of an idea.

In all, there have been forty-seven experiments of this kind, involving a considerable number of thousands of people, chronicled in America, all of which, with the exception of this little tiny, almost failure, of Icaria, have been complete failures—forty-seven experiments, numbers of devoted men and women who have gone out into uninhabited parts of America, further from, or nearer to the more populated portions as the case might be, and have there spent their lives and wasted their capital in these experiments. All of them, so far as I can gather, have been experiments which had for their object, not the embodiment of some new Religion or some old religious principle, but the proving that a certain particular form of economic or social organisation was the best. And it seems to me that here, as in the case of the pursuit of happiness, if a community goes direct for that, it is bound to fail; but if the proof you require be the indirect result of some direct aim of another character, then you can probably get it. You know John Stuart Mill laid it down that if you set out to be happy, you would not be happy; but if you set out to do your duty. happiness would come as a side issue. So with

those communities—as you will see directly. when I come to the second part of my lecture—where you have had communities which were not founded simply in order to prove that their particular form of organisation was a successful form and the best, but where the form was adopted because it embodied, in a material way, certain religious ideas, there you have had material success of a kind. I want to say, before I leave this part of my subject and go on to the religious communities, or the semi-religious communities, some of which have been exceedingly successful-I want to say that I have personally come into touch with persons who have lived in small communities. founded on communist lines in this country. in quite recent times, and that I have found that nearly all of these experiments have failed for exactly the same reasons that New Harmony failed. It is a most fascinating thing for a man not particularly fond of work to join an ideal community; and I have been told how these people, when they have established themselves in an ideal community, have invented the most delightful and soul-satisfying reasons why they should not work. A friend told me that in a colony not very far from London, which had been founded on similar lines to the New Harmony, certain persons suddenly discovered that it was most brutal and irreligious to kill wire-worms because they were a form of life, and that, in this way, by not taking the trouble to kill them, all the potato crop failed. The real reason why they did not kill the wire-worms was because they were too lazy to do it, too lazy to carry on their work by tilling properly, and the idea of the irreligious character of the work was invented after the event.

With regard to religious communities (which have also been very plentiful in America) I wish to call your attention to about half-a-dozen. There is the community still in existence from which Robert Owen bought the property at New Harmony. This community was founded early in the nineteenth century by a German, whose name was Rapp—he was known as Father Rapp. It arose out of the idea that in order to worship God properly men must free their

minds from all the worry that comes from the possession of personal property; that the way to worship properly was to live in a community, just doing enough ordinary work to keep themselves alive; the main object of the community being, however, the worship of God. The God in whom the above-mentioned community believed was a variation of the ordinary idea of the Christian God. These people were communists, since they did not believe in private property, and they were an industrious set of folk. They laid down for themselves a strict code of Puritan morality, and on that basis they have thrived in material wealth most remarkably. People say that the remnant of this community—why it is a remnant I will explain directly-are millionaires several times over, although they live in extreme simplicity in their little town or village of Economy, as it is called. The reason why they are a remnant is that after a certain time they evolved the view that celibacy was absolutely necessary for the real religious life, and gradually that idea, although not encouraged by the founder and the leaders, has taken hold of the community. The result has been that it can only be recruited and kept alive by the adoption of children from outside, and, as that process gets more and more difficult, the number of the people who belong to the community, although its history has been so prosperous and ordered and uneventful, is not only small, but constantly dwindling. But the community in question has proved conclusively that if you get, first of all, a strong and able leader, and then some idea which is not necessarily bound up with the purely material side of the community, then such a community can be successfully run on ideal conditions.

Another similar community is that of the Separatists in America. Another one, still more successful than that of the people who followed Father Rapp, is the Ebeneezer Settlement, which is still composed of a considerable number of people who live simply, who by their industry and Puritanism have piled up an enormous amount of wealth. So much wealth do they possess, indeed, that some of the legislators of the United

States have at times considered whether it would not be necessary to bring in Acts of Parliament to prevent them—and also preventing another community, known as the Shakers-from acquiring any more land. They began to fear that the careful economics and thrifty industrious lives that these people led would gradually give them so much wealth that they would probably be able to buy up a greater portion of the land of the United States, and the legislators strongly objected to the United States being given over to the kind of conditions that even these ideal religious communities embodied. But I believe, so far as I have been able to discover, that the communities themselves, in order to avoid such legislation being passed, have given up the habit of investing in land, and have invested in other things, which, probably, have been still more profitable.

With regard to the Shakers, who have not been heard of so much in this country in recent years as they used to be about twenty years ago, there again you have a celibate community, a community which has been getting richer and richer because the people live, as I have said with regard to other religious communities, simple and Puritan lives, and also because, through the celibacy, they can only recruit their numbers by adoption or by people voluntarily coming into the organisation. This, however, seems to be a very ineffective way of recruiting numbers, and it has its obvious consequences. Thus, you find that the Shakers are declining in numbers and increasing in The community works admirably from the point of view of order. There is no friction, but, judging from the descriptions of persons from outside, the life must be extremely dull, and we have not received any addition to human knowledge, any addition to art or science, from any of these religious experiments. What you have learned from them is the general axiom, that, provided you can find a religious idea to dominate a certain number of people, an idea which will discipline them, it is quite possible to form an ideal community, or, to put it in better terms, a community with a definite common object towards which all the members will continue to work harmoniously and loyally.

I now pass to the last of the communities, one which is, perhaps, the most interesting and, in some ways, the most difficult to describe. That is the community known as The Oneida community are Per-Oneida. fectionists. The community was started in 1848 by a man named Noyes, who has written a very admirable book, now very scarce, on the various experiments, such as I have been describing, which have taken place in America. Noves was an extremely religious man, and he held that it was possible for human nature to be made free from sin, and for human nature to acquire perfection. What it needed, in order to accomplish this, he held, was a combination of religious doctrine and proper material environment; and, with this idea in mind, he started, at a place called Wallingford, a community separate from the rest of the world, in which people were to live who were desirous of obtaining the condition of perfection.

Now, I want to make it perfectly plain, in the first place, that Noyes was a really religious man; there was no self-seeking, there was no desire for personal indulgence in the scheme of life which I am going to put before you. Also, I want to make it clear that he was a man of very powerful personality; and it is probably that, as well as a very strong strain of commonsense mingled with his idealism, which made him give up certain parts of the experiment at a time when he thought that, if they were carried on any longer, they might lead to danger.

The Oneida community started as the others did, not only as a communist experiment (that is to say, where the land and capital should be owned by the community in common), but also with the intention of carrying on experiments in connection with sex relationships. I do not think any conventional opponents of Noves contend that there is anything very strongly objectionable, from the ordinary point of view, in those experiments. That is to say, they were carried out with decency and in order, and under proper regulations; but, certainly, they were highly unconventional. Noyes' idea was that not only

did individual property in material things tend to produce selfishness and self-centredness in mankind, but that the permanent love of one human being of one sex for another also tended to bring bad influences into a society, since it tended to make persons centred in the welfare of one other person only, and not in the welfare of the community as a whole. Consequently, under careful regulations and with very careful watching on the part of Noves himself, there was organised what is now known as a system of group marriages; that is to say, persons were not married permanently, but if two people thought that they would like to live together, they gave notice of their intention to a third person, that third person being one of the elders of the community; and then, if the elders of the community thought it was good and right, and likely to tend to the welfare of the community by the production of children of a good type, these people were allowed to live together for a certain period. If they did not like to live together for the whole of that period, the relationship could be broken off and new relationships made. That experiment was carried on side by side with the experiment in the common ownership of land and capital by the community. People of a conventional turn of mind, who have gone there, have said that the whole of the people living in that community bore signs of a comparatively high type, that the children born under this experimental system were above the average in appearance physically—they had no power of judging as to how far the mental qualities have improved—and that, altogether, on that side there seemed to be very little objection to be taken to the experiment. Then with regard to the material side, Noves, who knew a great deal about the history of communities of this type—the communal type believed, and probably rightly, that one of the causes of failure was the excessive concentration upon the cultivation of land and the neglect of the manufacture of ordinary articles of commerce. Noves turned the direction of the energies of the community not altogether away from land cultivation, but towards a system of landcultivation combined with the manufacturing of articles of commerce—metal articles, silver articles, and so forth. And so successful was the community on the material side that it became a very wealthy community indeed. I think you will find advertised today in American papers the goods of this particular community.

Now, I mentioned, you will remember, that Noves, besides being a man of strong idealist tendencies, had also a very powerful strain of common-sense, and was a man of exceedingly strong character. After a time, when he found his own powers declining, he came to the conclusion that this unconventional experiment in sex relationship was likely, unless it was controlled by a very powerful man, controlled by a leader who had the perfect confidence of the community, to lead to moral anarchy. So, shortly before he died, the community came together and solemnly gave up all further experiments on these lines, and decided to go back to ordinary conventional sex relationship. They did something further, I believe, though I am not quite sure on that point I think they are gradually giving up, if they have not given up altogether, the logical working out of the common ownership of the land and capital of the community. I am not quite sure on that point, but I believe individual ownership has begun to creep in.

One other point I want to touch upon in connection with these successful communities, and that is this: that all of them show a tendency, when they get to a certain point, to introduce ordinary hired labour for the purpose of doing the work of the community, and not only that, but for the purpose also of making profit, which goes not to the hired labourers, but to the community which hires them. So that the very basis of the community is gradually relinquished, even with these religious communities.

To sum up, it seems to me, and I think to most students of these experiments, that if you want to make the world, as a whole, better—which is the ideal of all social reformers with big aims—it is futile to think it can be done by taking a few people and settling them away from the world and trying to start them afresh with pre-con-

ceived ideas as to how society's business on its economic side should be run. Such a contrivance will probably be partially successful as an experiment, if there is a religious basis, exactly as monasteries and nunneries, up to a certain point, have been successful communities. But for the purpose of giving contributions to human progress, even these religious communities are practically sterile. The only gain that we have from the point of view of knowledge from any single one of these communities is that which we have been able to secure from this experiment of Oneida. Whether it be negative or positive, will, of course, depend very largely upon the opinions of people who judge all the circumstances. It has been shown that it is possible to run a community on lines in connection with sex relationships which are unconventional. Whether the lines of the Oneida community are the right lines or not, is a matter, of course, for discussion, and very serious discussion. It has been proved that a community can be run on these unconventional lines, and run with order and system and decency. Therefore, it seems to most of us who have taken the trouble to look into these communities, that the reformer of the big type, who desires not simply to influence a comparatively few people and give them a fairly decent, if simple, amount of comfort and security, but to elevate, as far as possible, the whole of mankind, should make up his mind to live in the world as a whole, and try to modify the ideas that govern the big world; that it is his business, moreover, to find out what tendencies there are in society, as we know it, which are making for good (as the reformer understands good), and to throw the weight of his influence on the side of those tendencies and against those tendencies in the big world which he thinks are making for evil. But if he is a reformer of the smaller type and wants to carry out a little experiment, then the ideal community form is the kind of thing that is suitable for his object. But for the big reformer, the big world, and not the small ideal community, is the real field of activity.

W. S. SANDERS. THE END.

POURQUOI NOUS PORTONS UNE ETOILE.

U'EST-CE que cette Etoile?
Telle est la question qui se renouvelle chaque jour.

Nous qui la portons sommes tellement pénétrés de notre sujet que nous ne réalisons même plus l'état d'âme de celui pour lequel la venue d'un Grand Instructeur dans notre XX° siècle affairé, est une idée absolument neuve ou incohérente.

Si nous répondons simplement: "je porte l'emblème d'une croyance que je partage avec des milliers d'êtres sains de corps et d'esprit comme moi, qui, dans plusieurs parties du monde, attendent avec certitude le retour sur la terre d'un personnage comme le Christ des Evangiles"—les yeux qui nous regardent s'agrandissent démesurément et l'ahurissement qui accueille cette réponse nous fait entrevoir la difficulté des explications à fournir!

Certains chrétiens s'indignent, nous accusent de blasphèmes :—

"Pourquoi dites-vous cela?" s'écrie-t-on.
Vous n'êtes pas sérieux, ce n'est pas possible."

Mais si, c'est très sérieux, très solennel même; cela nous paraît tout à fait possible, pour la bonne raison, qu' à différentes périodes de l'histoire du monde, de grands Êtres surnaturels ont paru pour guider les hommes en leur apportant des vérités spirituelles. Ils ont, chacun en son temps, suivant les peuples auxquels ils s'adressaient, révélé ce qui était nécessaire au développement moral de l'humanité. Ils ont fondé des religions enveloppées de mystères impénétrables pour la masse, mais accessibles au petit nombre, aux rares initiés. A mesure que les générations se sont transmis le Message, elles en ont involontairement altéré le sens en le matérialisant, jusqu'au jour où, mutilé par les hommes inconscients, ce Message est devenu méconnaissable au sein même des cultes qui en avaient le dépôt sacré.

Alors la clef des vérités transcendantes s'est perdue, et les divisions ont surgi, redoutables, transformant la Parole de Vie en brandon de discordes héréditaires. Ceux qui devaient s'entraider et s'aimer se sont combattus jusqu'à se haïr. Le chaos s'est implanté partout, et dans ce désarroi, les hommes de bonne volonté ont appelé un secours, tendant leurs mains impuissantes vers un Libérateur.

Il nous parait que c'est bien là l'histoire des générations actuelles :

Dans les grandes Nations que le Christianisme devrait illuminer d'une clarté spirituelle ineffable, l'Eglise s'est divisée à l'infini. Les sectes se déchirent ou se proclament individuellement seules dépositaires du message divin.

Plus la Civilisation fait de conquêtes et apporte de progrès dans tous les domaines matériels: science, commerce, industrie, invention, échange entre les peuples, plus les questions sociales se compliquent, plus le sort de la masse se transforme en une lutte farouche pour l'existence quotidienne.

De quelque côté qu'on porte ses regards, on ne voit que problèmes insolubles, en philosophie, en politique, en science, en art.

L'homme ne peut dépasser les conquêtes qu'il a faites. Il est arrivé au point où l'effort de son cerveau atrophie la race physique, et où les générations qui naissent sont comme étiolées par l'atavique surmenage intellectuel. L'épuisement est partout. On s'en aperçoit surtout dans l'agglomération de nos vastes cités.

N'est-ce pas dans des circonstances analogues, quant les civilisations Grecques et Romaines eurent donné au Monde la quintessence de leur génie, que la prophétie l'attente du Christ (dont on ne se préoccupait guère à la cour de César-Auguste) se réalisa soudain? Est-ce que les grands de la terre et la population en général pensaient à l'Envoyé de Dieu? S'attendaiton à la mission de Celui qui devait naître dans une étable à Bethléhem—(petite ville perdue au fond de la Judée) et qui, par

sa doctrine, par sa vie, par ses miracles, par sa mort, devait bouleverser non seulement toutes les notions des Juifs, ses contemporains, mais encore dans la suite des temps, l'Occident tout entier?

Ce sont des faits historiques pourtant que les plus incrédules ou les plus indifférents doivent admettre. Alors, pourquoi repousset-on comme invraisemblable et impossible le pressentiment que nous avons?

Aujourd'hui que les communications d'un Continent à l'autre se font avec une facilité confondante, le champ de travail s'est agrandi encore.

Nous avons l'intuition que Celui qui viendra, viendra pour unir l'Orient à l'Occident: l'Orient représentant l'Esprit spéculatif et la pensée mystique! l'Occident foyer admirable de toutes les activités de l'homme poussées à leur plus haut degré de perfection!

Nous nous représentons le Grand Instructeur sortant de ce vaste empire qui unit les deux Mondes dans sa colonisation puissante, et qui correspond étrangement par son caractère et ses possessions lointaines à l'empire Romain du temps de Jésus-Christ.

Notre intuition ne peut se justifier par des raisonnements positifs, elle jaillit des sources de notre être, impérieuse, précise, grandiose, réconfortante. Elle ne s'impose pas, mais elle est contagieuse et se répand à l'improviste, parce que le nombre de ceux qui ont faim et soif de lumière spirituelle s'accroît de jour en jour.

Si notre vision n'est qu'un rêve éphémère il est inoffensif en groupant tous les gens de bonne volonté qui veulent consacrer leur vie à préparer la voie de Celui qu'ils attendent. . . .

Mais si nous ne nous trompions pas? si dans quelques années le Messie était au milieu de nous? est-ce que nous aurions eu tort de guetter sa venue pour lui faire un cortège de disciples qui le protègent matériellement contre les attaques de la foule hostile? . . .

Ceux qui portent l'Etoile sont des fous pour les "Sages de ce Monde," soit!...nous sommes fiers de partager la folie des humbles pêcheurs de Galilée, qui ont cru sans preuve à la divinité de leur Maître et à la mission qu'Il leur confiait. N'oublions pas que nos Écritures parlent de "Son Retour."

L'ayant attendu, nous le reconnaîtrons, et ne le persécuterons pas au nom de nos Églises, dont il reste le Chef Immortel.

BLANCHE MALLET.

I want you to feel that the difficulties you are in at present are to a certain extent aggravated because you have definitely taken up the Lord's work, and He must inevitably test His instruments if He is to trust to them. A surgeon would take care to see that his instruments were in perfect condition before beginning an operation. The Lord has the big operation of saving the world, and we are instruments in this great Surgeon's hands. Therefore, be glad that you should have a little more worry, but also take care that it does not overwhelm.

If an opportunity is to bring great benefit it must be inevitably not only hard to grasp

but not always pleasant when you have grasped it. Alertness to see opportunities and perseverance through difficulties have both to be acquired, and that is why our best opportunities are those which seem to come out of trifles, and which do not at first lead us along smooth paths.

Sometimes the pendulum swings over to the difficult side, and then you wonder whether you have chosen rightly. Sometimes the pendulum swings over to the peace side, and then you are in raptures. Try to be in the middle, which is the place of calm strength.

G. S. ARUNDALE.

FRANCIS THOMPSON.

ATTHEW ARNOLD once prophesied that in the future the world would wonder why it ever paid so much attention to religion and morals; for in that time poetry would fulfil its function "to interpret life for us, to console us, to sustain us." And Matthew Arnold thought that it had really come to this-that sustenance, interpretation, comfort, comprise all the necessities of the human heart. Interpretation because we are puzzled, sustenance because we are feeble, comfort because we are ill-tempered! In that scheme of his there was no need recognised, nor place left, for guidance, nor discipline, nor a rule of conduct, nor laws, nor punishment, nor pardon; no command in the face of good, no prohibition in the face of evil. But Francis Thompson, the greatest of modern poets, has taught us, if we did not know before, not only that these will never cease to be among the foremost needs of man but also that they will never cease to be among the foremost needs of poetry.

This was Francis Thompson's glory in poetry-that for him his art was never deliberately enthroned above the obligations of life. How far he failed in these obligations is beside the point. When he failed, he wept, and cried mercy of God. He did not plead "the artistic temperament." Francis Thompson had his soul to keep: then he had his poetry to write. word, he knew that poetry is not life itself, but la vie complémentaire. I am not writing here as a special pleader, but if Thompson is to be understood, then this point must be understood. true that Thompson took opium during many years of his life, and fell again into the habit before his death. It is true that, passionately devoted though he was to the ritual and the accessories of the Catholic Church as well as to her dogmas, he seldom kept tryst with Sunday Mass. He was often overthrown-he never surrendered; and doubt never came near him.

Other mysterious misdeeds have been attributed to him in the evil fancy of those who themselves cannot, as Thompson could, approach evil without being contaminated Enough for them that he was a poet; that he fled from home; that for three years he lived on the streets of London; that he was hustled in his semi-mendicancy by the police; that he had for room-fellow in a common lodging-house an uncaught murderer; that at one desperate time of starvation he was kept alive by the innocent and sacrificial ministrations of a girl of the streets. When my father had found him. Thompson hurried to this risen angel with his news. "They will not understand our friendship," she said; and then, "I always knew you were a genius." With that she disappeared, lest she should prejudice his future; and though he looked for her in many thousand alien faces, he never saw her again. To this girl belong a few lines of



Photo.]

Mr. Sherril Schell.

FRANCIS MEYNELL

verse found in a note-book after the poet's death:—

Hells gates revolve upon her yet alive;
To her no Christ the beautiful is nigh;
The stony world has daffed His teaching by;
"Go!" saith it; "sin on still that you may thrive,
Let one sin be as queen for all the hive
Of sins to swarm around.

The gates of Hell have shut her in alive.

One misdeed has been hinted at, and, as it has become magnified in the mists of ignorant chatter, I set the truth down here, not for Thompson's shame, but for his credit. Twice he came to our house "the worse" (poor Francis!) for drink. (The aftermath of the luxury of opium is an intense cold that seems to demand alcoholic heat for its alleviation.) On the second occasion my mother felt obliged to rebuke him; any one who knows her knows how mercifully this must have been done. And from that day Francis Thompson was never known to drink anything save in the most mild and frugal moderation. He never surrendered.

Francis Thompson suffered greatly; and the greatest of his suffering was not the want in the streets, the pains of his body, the striving of his soul. These he endured as the Saint endures nay, embraces, even unto blood, the hair shirt and the spiked belt. The Saint renounces vanities; he renounces the love of man for woman before any such love is conceived. But Thompson's love was born—was still-born. From his boyhood he foreknew that fate. In an early note-book he records that in his Manchester days he prayed daily for the "Unknown She" whom he was to love-never for one who was to love him. Thus all his great love-poems are poems of the renunciation of love.

O God! Thou knowest if this heart of items Quivers like broken entrails, when the wheel Rolleth some dog in middle street, or fresh Fruit when ye tear it bleeding from the peel.

So he wrote in his most tragic moments; and even in this abandonment of horror he recognises the spiritual bonds:—

Yet not for this, a caitiff, falter I.
Beloved whom I must lose . . .
For still 'tis thus: because I am so true,
My Fair, to Heaven, I am so true to you!

So he schools himself to finish not only with severe assurance, but with a seventeenthcentury conceit.

Never in Saint or in Mystic, I believe, can renunciation have been carried further than in Francis Thompson-this "moth of a man." For he immolated himself in the flames, and then renounced the sacrifice. He renounced love-the first half of his poetical work is devoted to that renunciation. But after this, and beyond this, he renounced his renunciation—a kind of rebounding argument that renunciation in itself proclaims the thing to be beloved—and this is the spirit of the second and greater period of his poetry. But in both periods he knew that the kingdom of peace is only to be won by violence. He did not solve, but he accepted, the mystery of the self violence and austerity of sanctitude and poetry.



FRANCIS THOMPSON.

I find Cowley's lines to Crashaw-" Poet and Saint . . . the hardest rarest union that can be "-on the tip of my pen. But I don't agree with them. It is that union that I expect, that I bargain for. Francis Thompson sinned—but he was none the less, but, perhaps, the more—a saint for this. The conviction of sin, indeed, is one of the marks of sanctity; and I for one will not believe that this conviction on the part of the saint is unreal, pretended, without cause. The Saint has sight and the penalties of sight. "If ye were blind, ye should have no sin; but now ye say: We see-your sin remaineth." Like St. Francis, every great poet has his stigmata, not outwardly, of the hands and feet, maybe (though Thompson himself held out frozen hands for alms, standing upon agonised feet for long hours and days and weeks in the London streets), but shaken with tempests of the interior heart. Neither the Muse nor the Saint can live with less than this.

After Poems (which included "Love in Dian's Lap " and the " Poems to Children ") and Sister Songs, the period of the birth and burial of love is passed—or, rather, life and death have been unified. He writes of his sequence A Narrow Vessel:—"All human love is to me a symbol of divine love; nay, human love is in my eyes a piteous failure unless as an image of one supreme Love." Then Thompson rose to the heights of his great religious poetry—the series called Sight and Insight and the Odes. But he refuses to be wholly satisfied even with these. He wonders at himself for his joy in ordinary daylight, because daylight cannot "ordinary" to him who saw the Elevation of the Host in the rising of the sun and the Crucifixion in its setting:—

Alas, and I have sung
Much song of matters vain,
And a heaven-sweetened tongue
Turned to unprofiting strain . . .
What profit if the sun
Put forth his radiant thews
And on his circuit run
Even after my device, to this and to that use;
And the true Orient, Christ,
Make not his cloud of thee?
I have sung vanity
And nothing well devised.

As I have said, Thompson's religion was in his life as well as in his poetry. His first failure, the failure to be a priest, stayed with him as an unhappiness when he had long ceased to think of his failures as a medical student, a commercial traveller, a soldier, an errand-boy, a shoe-black—for all these trades were successively his. When Mr. McMaster, the kindly churchwarden. accosted him in the Strand, and asked him if he were saved, the starving poet answered with some haughtiness: "What right have you to ask me that question?" remembered then and always that he was a son-if a laggard son-of the Catholic Church. The consecrated medal of Our Lady given to him when he was a boy he wore until the hour of his death. And during his last illness my brother used to see him sitting up gauntly in bed nightlong reading his Breviary. I well remember, too, his Grace-long and painful and muttered-before and after food; and his weekly journey to a Jesuit Church for Confession.

I must risk the accusation of paradox (an accusation sometimes cast against very obvious truths) if I assert Francis Thompson to be less a mystic poet than, plainly, a religious poet. The name of religious poetry inspires distrust, diffidence, dislike in the many, and a certain shyness even in the few who would like to have the honour of the name. The fault is in part in "religious poetry" itself-a thing as Lowell said, generally misnamed by the noun and misqualified by the adjective; and the fault is in part the fault of the temper of our day, which is somewhat indifferent to religion and yet inclined to poetry, and, therefore, desires to separate the two more widely than their long drifting has set them. But Francis Thompson was a religious poet, as definite in his faith as dogma accepted with all his will and all his heart could make him. For myself, I would not account more than two or three poems as mystical in our whole literature, although I could name a score of mystic poets. The mystic does not tell his secret sight in song. And how could it be otherwise? When saint or poet slips through the thin restrictive barrier of materialism, he enters into a place where the contrary currents of the world, Time, Space, Movement, Shape, lash themselves into a perfect peace. The million subtler senses of the spirit serve the mystic in place of the gross seven. Now poetry is of the seven senses of time and space and form. Language is symbolical of ideas; but here not only is the language different, but so are the ideas. The denominations are different; you are not understood if you speak of the weight of an object in terms of colours.

If Thompson's supreme imagery, his magnificent symbolism are not mystical they are at any rate mysterious. Religion full of mysteries, full of symbols, full of images. So is this great poet's poetry. He hardly speaks without a parable. As a great master of symbolism, therefore, Francis Thompson is all the more distinctively a religious poet. Sometimes, indeed, the imagery is over-loaded. But this too comes of his profound sense of religion, of relationship, of the unity of things. They are so universally one that he finds no distraction, no division, in what to other minds might seem too much sought out, collected, and heaped even to confusion. To Thompson there was no difficulty in gathering one with another-his images were essentially one, and for one end; and of One, even as is the ritual of Religion. But mysticism as I understand it is the absolute absence of ritual.

When Coventry Patmore wrote that there had been no sacred singers "from David unto Dante, and none since him," he had not yet read Francis Thompson. I think he had not read Vaughan nor Traherne, nor Herbert nor Crashaw. This seems a strange thing in a great poet who was a great reader. but it is a fact that Patmore knew nothing of Crashaw except the secular "Music's Duel," which he loved; and it is not rash to assume his accidental ignorance of the other poets just now named. He would not have condemned these three to silence in the sacred choir merely because the religious poems that they wrote were short and few. Such tunes "as nails may draw from slates," he calls the verse of the "sacred" writers who were neither David nor Dante. But his

somewhat rash generality, which, by the way, involved a condemnation of the author of the Dies Irae, is such as rather overstates a truth than states a falsehood. For in truth it was the negligible man who rhymed the modern hymns. (How strange it would have seemed to the critics of all the generations from Milton's to our own that no apology was needed here for the omission of Milton from the short roll of religious poets! A mighty poet, an imperial master, a theological poet, but by no means a religious poet, and as far from true mysticism or false mysticism as though he had written ribaldries. That is surely the conclusion of our latest thought, and the nature of our present homage to Paradise Lost.)

The present-day fashion, friendly to mysticism and friendly to poetry, has labelled the "Hound of Heaven" mystical poem. But the fact that "The Hound of Heaven," with all its splendour, and suffering, its cold symbolism, and its great experience, is a plain religious poem does not imply the abasement of that poem—it implies the exaltation of religion. There is no religious experience without some sound of that pursuit, some impulse of that flight, some tremor of that dismay. These things have happened, in a thousand designs, to all who have lived any degree of spiritual And the more steadily the readers and lovers of "The Hound of Heaven" put far from them the vague respect for the "mysticism," the more they will be able to reverence the religion of that poem, as the poem of human experience—nay, of daily human experience, in the relation of humanity with divine things. This is to the honour of Francis Thompson, and to his glory. It proves the innermost sincerity, the experiment, the truth, the fact of his poem.

But Francis Thompson has revealed more of himself and of his poetry in twenty words than I in these two thousand. We found in a note-book, after his death, this sentence: "To be the poet of the return to Nature is somewhat; but I would rather be the poet of the return to God."



THE SIGNS IN THE HEAVENS OF A GREAT WORLD-TEACHER.



WO thousand years ago, when the priests and sages of the closing years before the Christian era were looking for the Messiah, there had been a notable conjunction of planets in the Zodiacal sign Pisces. There was also about this same time a changing of the Vernal equinox from the Zodiacal sign Aries, by precession into the sign of Pisces.

It was known to these Wise Men of the East, as it had been known to the priests and prophets for a thousand years, that two of the great cycles of time were closing, and that two new cycles were beginning, and that this change was a "sign" in the heavens that a great Teacher, a "Prince of Peace," would be born to redeem the world, through His example, from its transgressions.

It should be borne in mind here that, however ignorant the human mind of to-day may be upon this subject, and however unwilling it may be to relinquish former prejudice regarding a system for obtaining knowledge that was used by these Wise Ones of two thousand years ago, the signs of the Zodiac hold the same records in symbol that the sacred literatures of all ages hold in words, and that these records when rightly interpreted reveal the whole of the past, present, and future history of this planet earth, with the evolution of Soul life from the earliest dawnings of consciousness to the Christ consciousness for which the human race is preparing now.

At the beginning of the Christian era, the greater cycle of 25,920 years had brought, by precession, the stars of the constellations back over the signs of the same name, completing one of the great spirals of space occurring only once in this 25,920 year cycle; the lesser cycle of 2160 years told of the "passover" from the sign Aries into the

sign of Pisces. Within the esoteric know-ledge of these two signs—Pisces and Aries—which undoubtedly was known to the Magi, may be found the history of the Hebrew and Christian dispensations, Pisces being distinctly the sign of Jesus and His teachings, within which may also be found the prophecy of the present unrest of the world.

About every 2160 years there comes to earth this change of cycles—for it takes 2160 years for the equinoxes to pass thirty degrees, i.e. over one sign of the Zodiac. These cycles, and the changes consequent upon them, were evidently known to the Keepers of Wisdom in ancient times. They are recorded in Solomon, sixth and seventh chapters, thus: "In Wisdom is the beginning, the ending, and midst of the times; the alterations of the turning of the Sun and the changing of seasons; the circuits of years, and the positions of stars." Here is a wonderful statement of what wisdom consists in and a way to find it. These "circuits of years, and the positions of stars" seem always to have been attended by some marked step in the evolution of the human race, and the closing and opening of cycles by the birth of some Master Teacher who impresses the cycle with the character of His teachings.

If we go back four thousand years from the present time, we find that Abram was called to be the ruler of nations, as the equinoxes changed from Taurus to Aries; two thousand years before that, as the equinoxes passed from Gemini to Taurus, there was a great shifting from India to Persia, and from the dark races to the white races, as the latter were to be for a time the guardians of future civilisations.

Thus this cycle records in the Christian Bible the "beginnings" of things, "4004"

years B.C., because Taurus in ancient days was regarded as the "first sign," because, also, in it is recorded the germ life of the creative Principle, the Divine Will, the Divine Desire; in it are the depths of the Great Silence, of hidden and latent laws; a sign of earth—of Venus—so the story of Adam and Eve, the beginnings of a new departure, a new series, a new evolution; in it occurred one of the four great "adjustments" of a 25,920 year cycle, described in our Bible by the "flood." While the equinoxes were passing from Taurus into Aries the Mosaic Law was evolved. Moses was a great sage, an adept and a law maker; he was versed in all knowledge; he was doctor, astronomer, astrologer, philosopher, alchemist, and teacher of the highest order; he proved this a number of times by his command over the forces of nature. So it is written that Moses destroyed the "golden calf " (Taurus) and held up to the children of Israel the "Serpent," which was the symbol of that new "covenant" then in process, which was to rule, a "covenant" of the Old Wisdom revived. It was this Wisdom that made the age of prophets and prophecy possible for a thousand years at the closing of that great cycle of 25,920 years.

The early priests of the Christian Church had this Wisdom; but they were so immersed in their personal desires and pet ambitions, and so controlled by the proletariat of the Roman rule, that they disregarded or rejected the Truth as it had come to them, and clothed the stories of the Old Testament in enigmatical phrasing; then the Roman church later, to perpetuate itself, to the exclusion of all else, fostered the ignorance of the masses, and permitted the erroneous interpretations which have become facts to the majority of Christians.

If the Hindus and Chinese were consulted, they could give data of other cycles and other great teachers who were prior to the 4004 years before our Christian era, for India and China were ancient in their wonderful civilisations at that epoch, India having been for centuries the cradle of the highest ideals to which the human race had attained, and to India we must still go for the preservation of these ideals through the dark ages.

In the long processes of time, nations succeed one another as darkness succeeds light and summer succeeds winter. knowledge is a part of the inner teachings of the sages contained in the "Greater' and "Lesser Mysteries," and has always been held sacred by the Keepers of Wisdom, so it was known to the Magi of two thousand years ago. They were Masters of the arts and sciences, of occult laws, of astronomy and astrology, and they knew that when such combinations occurred they "signs" for great changes in the social and religious life of the people who at that time constituted the world; that a great Master, or Teacher, or Leader of men would be born, and they knew that the fulfilment of prophecies for a Saviour of the world was then at hand.

For a thousand years, while the equinoxes were completing the cycle in Aries, closing that vast cycle of 25,920 years the prophets had been telling of this great era, and for years the Magi had been nightly scanning the heavens for that combination of planets that should disclose to them the exact time and place of the promised event. So they looked for is star in the East, and knew it would be the planet Jupiter, the "lord" and ruling influence of the zodiacal sign In the language of symbols and esoteric astrology, Pisces is a sign indicating divine love made universal in the hearts of the human race, through which results cooperation, brotherhood, unparalleled peace and power, with understanding through the intuitions rather than the intellect.

The planet Jupiter in the ancient Wisdom and in astrology is the symbol of compassion, justice, moral purpose, love, and bountiful giving.

Now, Pisces is known to rule over certain parts of Judea, and from the accumulation of evidence in possession of the Magi, the latter knew that Bethlehem in Judea was to cradle Jesus, the Flower of all the ages; they knew it would be at midnight, when the constellation of the Virgin with its wonderful star Spica would be above the eastern horizon; Spica meaning fulfilment in the sense of reaping a harvest—and surely the world was to reap the richest of

harvests by the coming of this Great Soul.

There had been other stars—" wanderers"
in the great universe, that had shone with
wonderful brilliancy for a time and then
disappeared; comets too, had given testimony of universal manifestations upon the
earth.

As the birth of Jesus was marked and heralded by a star in the east, so is the birth of every human soul that is born to earth. How strange it is that nearly two thousand years have passed and so few have drawn the comparison; that so few have seemed to know or realise that every circumstance which marked this birth and era was to be an example of that which was to follow and become the standard of every human soul.

It will not be long, however, before these things will be better known and understood, for we are passing rapidly into that era of realisation that was promised, and is now heralded not only by one star but by the whole ambient of the heavens.

And now another cycle is closing; that which marked the passing of the equinoxes from Aries to Pisces has been fulfilled by the Christian dispensation; another cycle of two thousand years is beginning with the passing of the equinoxes from Pisces into Aquarius; thus are we in the throes of this momentous change, with all its unparalleled adjustments. In many respects this epoch will be mightier than that which inaugurated the Christian era, for when the equinoxes enter and pass through one of the fixed signs, especially Aquarius, a tremendous revolution takes place; the last one of the four great adjustments of our planet earth in the 25,920 year cycle will come to pass during the 2160 years of this "passover," and many remarkable unprecedented changes are indicated in all phases of life upon our planet for the present and near future.

As the Magi 2,160 years ago scanned the heavens for the signs which were to tell them of the coming of the Saviour, so have the Watchers on the heights been eagerly looking and patiently waiting for that combination of Zodiacal and planetary forces which should herald the advent of the greatest World-Teacher that has ever come to this earth, this Teacher who will be the Fruit of the

Moreover, the "second coming of the Christ" is at hand; there will be a new consciousness born into the hearts of every human soul that yields the human will to the Divine Will and seeks to live consciously the purity, the love, and the service taught by Jesus, and this combined living of the Life, together with the aspirations and the anticipations of the whole world for a great Teacher, will open wide the gates of Heaven and prepare the way for the perfected Aguarian Soul who shall lead the "hosts" the Children of Is-Ra-El-into the "Promised Land," the Utopia of the ages. The Children of Is-Ra-El are not-and never wereconfined to the Jewish people; that has been, and is, an error of interpretation. The Children of Is-Ra-El are the children of God. the children of Righteousness of any and all nations, and "in that Day" it is said they would be gathered together in "one place." That "Day" is at hand, and the United States of America seems to fulfil the prophetic words, for into no other nation has there ever been gathered the people of all nations and all tongues. But the Great

Teacher that is to come is a World-Teacher;

no nation, no people, no religion, no sect,

can claim Him for their own. He comes to

all, He is all, and He will combine all past

Knowledge, Truth, and Light into His

Presence.

ages as Jesus was the Flower of the ages.

It is claimed there are already upon earth great Souls in preparation for the earlier instruction that will be sought by those who are rapidly evolving the essential ratios of consciousness, and are seeking to be among the "chosen ones" to receive the Light and Truth that shall come. So great teachers of both sexes of the East and West will be called to different parts of the world to fulfil this mission, raising the vibrations to spiritual heights. Those of us who believe in the continuity of consciousness from life to life have faith that according to the self-mastery and spiritual progress attained now so will the Law be made to further the return to earth-life in time to participate in the Great Day of a thousand years.

At the new moon of January 26th, 1914, there was the most remarkable combination

of planets in Aquarius that has been observed since the combination in Pisces seven years before the birth of Jesus two thousand years ago. Six planets—Jupiter, Venus, Sun and Moon, Uranus and Mercury—all in conjunction and all parallel in South declination, receiving the benefic rays from the planet Saturn, lord and ruler of Aquarius, the planet Saturn at the time being in the dual airy sign of Gemini. Astro-geographically the sign Aquarius occupies the thirty degrees of longitude on our planet Earth that is said to have included a part of the ancient continent of Atlantis and Gemini is over India! It is known that Gemini also rules over certain localities in the United States. Into the Zodical sign of Aquarius is centralised Beatific Light, the Crown of Truth, the vital rays of Cosmic Conscious-It indicates the varying ratios of individualised consciousness, that are concentrated for a millenium.

It is a sign of completion, of fulfilment, of permanency; it is of the element air, electrical and vibratory, the home of radium and possessing a brilliancy unequalled by any other sign; hence the prophets of old knew that when the Equinoxes passed into Aquarius all these things would come to pass.

Aquarius has for its symbol two wavy lines and the figure of a man holding an urn out of which water is pouring. The man signifies the human states of consciousness spiritualised to very high ratios. The Urn is always a symbol of Woman or the Mother-principle, the Womb or Matrix, the differing states of conscious life which go to make up the human Soul; water here being symbolical of Universal Soul individualised into

the human life. Moreover, it signifies that the human Soul has consciously brought the human life to one of its stages of highest efficiency, and during the Aquarian cycle civilisation will reach one of its greatest heights. There will have been nothing like it ever before. Many souls will become perfected as far as earth life can perfect them, and pass on to other planets or spheres for still further development.

Some of the material perfections promised during this cycle are navigation of the air, motor power by electricity, new laws as yet unknown, that govern light, heat, and vibration and planetary revolutions; unusual gifts of clairvoyance, of spiritual insight, of awakened memories. Science will recognise and demonstrate spiritual law; co-operative governments will prevail all over the world, and Peace will reign supreme; woman will find her perfect equality with man, and a new order of relationship will be established that will harmonise the family and all social, industrial, and eugenic problems.

But we must not expect these things to come to pass all at once, in spite of the rapid strides of science and the acute stages of the present evolution of consciousness in certain classes, for the ratio of the masses must reach a far higher standard than it has reached today before these greater forces can achieve dominion.

The Great Teacher will not be born as Jesus was born, for He will come and go at will, as He has reached the supreme heights of Mastery over the Forces, not only of nature, but Life, Light, and Truth.

GERTRUDE DE BIELSKI.

"When they saw the Star, they rejoiced with exceeding great joy." Such a joy as is usual to wearied travellers when they are entering into their inn; such a joy as when our hopes and greatest longings are laying hold upon the proper objects of their desires, a joy of certainty immediately before the possession: for that

is the greatest joy which possesses before it is satisfied, and rejoices with a joy not abated by the surfeits of possession, but heightened by all the apprehensions and fancies of hope and the neighbourhood of fruition—a joy of nature, of wonder, and of religion.

JEREMY TAYLOR.

FLORENCE NIGHTINGALE AT SCUTARI—A MISSION OF MERCY. [Alter the Pathiting by Jetty Barrell



A SUFFRAGETTE.



THE word "Suffragette" immediately calls to my mind the thought of a woman whom I love; a woman beautiful, delicate, refined. This woman was

born of a distinguished family, in a high social position. Had she so wished it, with her charm and her ability, she might have had the world at her feet. But she wished otherwise. Her nature was shy, sensitive, and retiring, with an almost morbid sympathy for pain and suffering, and a passionate hatred for shams and conventionalities. The society in which, owing to her social position, she chiefly lived, seemed to her unreal, hidebound by conventionality, wanting in all sympathy for the great realities of life. Its principles and ideals were in every way distressing to her nature. So she turned away

JOAN OF ARC.

Whose militancy was condemned at the time, but whom later ages worship as a saint.

from it, and refused to be drawn from her retreat except when the sorrows or the needs of her friends made an appeal to her heart. Her life was narrow in outlook, joyless, and without much purpose. Her creed, that nothing in life was worth fighting for, was an exasperation to her friends, who felt that all her great qualities

> of heart and head were being wasted. because she would not shake off her shyness and dread of publicity, and make for herself a life of her own in her own way. So the stream of life passed her by, and left her in the backwater. and friends said she had become a confirmed old maid, and they laughed at eccentric ways.

Owing to her extreme delicacy of health, she was peculiarly sensitive to the cold, and was much teased for the number of shawls. mittens. muffs. and hot bottles, which were her usual accompaniment.

She had no love of books, although she had naturally

a fine literary instinct. She would spend many hours in darning, mending, cleaning, and washing, all of which occupations she carried to a fine art. To this woman there came quite suddenly the understanding of what this movement for women's enfranchisement really means. I need not describe the steps which led to her conversion. Suffice it to say, that she became as one transformed by a great hope, a great purpose, because she was brought to see a great need. She, who for the greater part of her life had shunned the society of

her fellows, found the courage to stand on public platforms and plead the cause of her sex. She, whose creed had been peace at any price, where her own interests were concerned, found that she, too, could fight to redress the wrongs of those who could not fight for themselves. With her delicate health, she was able to lay aside her comforts and little luxuries, things which had seemed

a necessity to her existence, that she might endure the cold, the misery, the degradation of a prison, to set others free. So peculiarly sensitive to pain, she not only endured pain to herself, but what was far harder to such a nature, inflicted pain on those she loved best.

What has made it possible for women of this type—for amongst the ranks of Suffragettes are to be found many like my gentle lady—to change their whole natures and mode of living? They have looked into the dark places of the earth, and seen the burdens which weigh upon women, burdens which they are powerless to lift, and a vast pity, a boundless love, have given them the courage to take upon themselves the shame and the horror and the pain, that they may lighten the load which other women have to bear. Through the darkness they themselves have found the light, and the joy, and the hope.





FLORENCE NIGHTINGALE. [By Augustus Egg, R.A. Regarded as unwomanly (!) by her contemporaries.

HEROISM UP-TO-DATE.

LADY CONSTANCE LYTTON: MILITANT SUFFRAGETTE.

I MAY as well confess, at the outset, that I have hitherto been somewhat hostile to the woman's movement, in spite of the fact that many of my own relatives have been its active adherents. But three-quarters of an hour at a luncheon table sitting next to Lady Constance Lytton made me pause, while her relation, in *Prisons and Prisoners*, of her experiences as a militant suffragette has turned that pause into an active sympathy with those who are prepared to sacrifice their lives for what to them is a great principle.

I do not think it matters much as regards our own progress, whether our cause is, in reality, i.e. from the Master's standpoint, just or not; I think the judgment of other people on our actions matters stillless; but it matters infinitely, for our own soul's welfare and for the welfare of the nation, whether we ourselves are convinced of the justice of the principles we champion. And no one who has read, with open mind, Ladv Constance Lvtton's Prisons and Prisoners (William Heineman) can come to any other conclusion than that the writer is one of those rare great souls which rises above its fellows by its lofty disdain of all personal wrong and torture, so that the great truth for which it stands may shine out undimmed.

Doubtless many who read these words will

think that I have been carried off my feet. I admit freely, that once I took up the book I had to go on reading until I finished it, and so with all the friends to whom I lent it. As a matter of fact, I am proud to feel that I possess sufficient enthusiasm to be carried off my feet by a modern heroine who made herself as ugly as she could so that the beauty of her cause might shine the more by contrast. I am quite willing to grant that there are excesses in the suffragette ranks; there must always be



LADY CONSTANCE LYTTON.

excesses where the force is so great that it cannot be easily controlled by those who have not hitherto been accustomed to the bigger forces of life with their whirlings. But a price must ever be paid for every great advance, and I think the glimpse of a band of people dedicated heart and soul to a cause is well worth its price in such excesses as we have hitherto witnessed.

Coming from a land like India, where big forces are in the making, where the whole life of a people is stirring restlessly, it was



MRS. ELIZABETH FRY.
The great Prison Reformer.
After the painting by G. Richmond, R.A., in the possession of Lady Buxton

a shock to me to come back to England, with its smug respectability, conventional opinions, and deadening Sundays. But for Mr Bernard Shaw and the Suffragette movement I should have been more anxious to return to India than I am. I do not wish to convey that I am heart and soul with the opinions of either the Suffragettes or Bernard Shaw, but I do wish to state, as emphatically as I can, that I am heart and soul with the force that has made Lady Constance Lytton the noble heroic soul she is. And I should like to add that those who are concerned in condemning her, and others like her, would be all the bigger souls for a little of what they might doubtless call the Suffragette wickedness.

As for the book which I am supposed to be reviewing, I would rather it told its own tale. I am not big enough to treat it as it deserves, but I am big enough to appreciate it as I have not appreciated any other book for years. It reminds me, in fact, of Mrs. Besant's Autobiography.

I will conclude by laying stress on what is to me the most significant fact of all. Lady Constance Lytton has all her life been practically an invalid, leading an invalid's life. She comes into touch with the leaders of the Woman's movement, and, in a flash, spirit triumphs over matter, carrying her frail body through horrors which one would hardly have thought possible in modern days. Her heart is dangerously affected, and in the middle of everything she has a stroke of paralysis. Every arrest brings her face to face with death, and yet all she says to a policeman who arrests her on the last cccasion on which she takes part in active militancy is: "Unless you are obliged, don't hurry your pace more than you can help.'' Almost every speech she made meant heart collapse. Truly, she must have been given her frail body that it might have the privilege of demonstrating in her own person that a pure spirit can shine through any obstacle placed in its way by matter.

No one, not even the martyrs of old, could suffer more than she has suffered, and I bow to the spirit of a cause which has enabled her to triumph over her sufferings, and to value her life as naught save as it is spent in the vindication of justice and in the pursuit of truth. George S. Arundale.

MRS. FRY READING TO THE PRISONERS AT NEWGATE, 1816.

After the painting by Jerry Barrate

THE HOLY EUCHARIST.

A COUNTRY SUNDAY.

Murmur the bees amid the scented lime; The sound of bells, from near, from far away, Throbs through the stillness of our quiet time, Grown quieter to-day;

As if men's resting minds, from toil set free, O'er a whole nation, filled the inner air With onward-stealing waves of harmony, Reaching us everywhere.

Released awhile from customary yoke, O'er shady roads, by generations trod, In twos and threes, our simple country folk Pass to the House of God.

Where sunlight, streaming through the pictured glass,

Floods with the glow serene of happy light The tombs of them who long ago did pass To peace, more still, more bright.

The mellowed organ, soft and sweet and low, Breathes opening echoes of the heavenly strains:

And, as we muse or pray, our hearts let go
Their earthly cares and pains.

But now the aged priest begins to vest, With awe-filled confidence and joyful dread. By every robe a mystery is expressed, With each a prayer is said.

Salvation's Helm the Amice doth fortell; Then snowy alb bespeaks the raiment white Of Holy Ones, Who, cleansed, triumphant, dwell.

Vested in living Light.

The Stole is Christ's yoke, binding all our deeds,

The Girdle asks pure body, heart, and hands, While lowly service unto all men's needs The Maniple demands. And, over all, the Chasuble outspread Speaks of the Love of God, enfolding all, Wide as the boundless heavens overhead, Caring for great and small.

Thus he and we are bidden in this hour
To learn that, save such Love in us remain,
All strength, or zeal, or words of fiery power,
All prayers, all deeds, are vain.

Now moves he to the altar: bending, still, He makes a low confession of his sins. Praying God to lead him to His holy hill, The Eucharist he begins.

Prayer follows prayer. The Apostolic word, The glorious tidings of the Gospel, sound; And then, in that great Creed, the Faith is heard.

Echoed the world around.

For all who rule or teach, for sick and sad, For the whole Church on earth by conflict pressed,

We pray: and we remember, and are glad, Those who have won their rest.

"Lift up your hearts." We lift them up to Thee,

Who art within, without, Whom no place holds,

Eternal, Infinite, Immortal, Free, Life that all lives enfolds.

Our worship rises like a soaring flame: With angels and archangels, and with all The Company of Heaven, on Thy Name, Thy Three-fold Name, we call.

Lo, heaven and earth are burning, shining, filled

With that surpassing Glory which Thou art: Lost in its Light, our mortal weakness, stilled Each rapt, adoring heart. We are not worthy, Master, to receive, Thy Holy Body, nor to drink Thy Blood: Yet still Thou offerest, and we believe, To all who hunger, Food.

Grant, Lord, all coils of sinful bondage shed, That we in Thee may dwell, nay that, we thus Receiving Thee with all our selfhood dead, Thyself may dwell in us.

Thy words of power are uttered. At Thy Light,

Attendant angels bow, in holy fear:
The very air is music: hushed and bright
Thy temple. Thou art here.

Humbly we gather to the holy place, Yet do our hearts sing and our faces shine, As, in the Glory shining from Thy Face, We take that Bread, that Wine.

In the strong Peace, the living Peace, of Heaven,

Silent, expectant, we adore, and then, The Bread of Life, the Angels' Food, is given To weary, mortal men.

Lo, we are stronger than the strongest now:
Thy Life, O Christ, is thrilling in our own;
O Mystery, Thou art we, and we are Thou,
Knowing as we are known.

Could but this breathless, timeless moment last.

Then had we well accomplished all our strife, Then, out of dreams and baffling shadows, passed

To endless Light and Life.

It may not be. We must depart in peace, Yet we Thy great salvation here have seen, Lifted awhile where all vain clamours cease, Our hearts in Thine have been;

ours to bear, if truly we have prayed, Thy Life, Thy Light, to fainting souls and blind;

Then every hour a Eucharist is made, And Thee in all we find.

Thus must they love, whom Christ so well has loved.

Thus must they serve, whom Christ has deigned to feed,

Their hearts, like His, henceforward ever moved

By every human need.

Turn we to earthly light and daily round, Nor doubt that, when their homeward Path is trod.

Perfect in Love, our spirits shall have found The Eternal House of God.

C. W. S. M.

All things preach the indifferency of circumstances. The man is all. Every thing has two sides, a good and an evil. Every advantage has its tax. I learn to be content.

—EMERSON.

I would lead to that church with many doors which is illuminated by the great light shining through many windows—the eternal truths preached in the Sermon on the Mount especially.

Religion is the earnest endeavour of every moment. It is the contemplation of those intuitive ideas which lift man as far as possible above his own pettiness and from the materialism that necessarily occupies him so greatly. Religion is the constant desire to do right—not saying merely, "I want to do right," but the strong desire itself like some powerful spring in machinery keeping up the motion of the whole by its pressure. —G. F. WATT s

THE IDEAL.

ROWN weary of my will, my desires and trivial pleasures, I sought something, what I knew not. It was indefinable, and yet I felt with an immovable conviction that my whole happiness, my All, in fact, depended on this.

I sought. The path I trod was wrapped in thick darkness, lit only by a tiny thread of flame, the reflection of my own Spirit. At times it was as though this Light became clouded, so that I could not see one step ahead of me, and I felt at such moments as though I cared little whether my search were successful or not. Then the Self within uttered His command, and again I sought. And the flickering flame burned more brightly, the road seemed shorter, as I pressed forward through the gloom.

I sought in the silent woods at evening, when the still air was fragrant with primroses. In the flash of the lightning, the storm's raging, I sought; in the quiet night, beneath he great blue veil of stars and each time it seemed I had found a tiny link to the Object of my Quest. I sought in the world of harmony, in the deep sublime tones of a violin, in the most poignant chords of Chopin's music. I sought in the holy stillness which follows the sacringbell at Mass, in the presence of the soul I loved, and everywhere there was a faint response, an answering vibration.

Then I withdrew into the Oratory of my own Spirit, and silencing all other voices, listened for the One Voice.

Slowly, one by one, the Many passed into silence, the stillness became complete. No longer as a self apart, a single unit, but as a part of some great and wondrous design, I had entered that inner Kingdom. Here I realised the Divine nature of Man more deeply and fully than it was possible to do while in the body. I knew myself to be a part of "the Life within all living things," which is "link and kin" to the All-life.

Through the silence of that Shrine, there came soft rays of light, which grew ever

brighter and more clear, until it was as the Sun's splendour at high noon-day. Then the glory became less radiant; it waned, then faded and passed away. Instead, I heard the first sounds of the Voice, speaking in low, clear tones from out of the deep silence.

Gradually, naturally, the Truth unfolded, as a peaceful shower to the waiting earth, until It seemed part of myself and was as though It had been ever with me.

Now I know that That which I seek is manifested as "Beauty Itself, amid beautiful things." The Ideal is to be found in many forms. It is around us constantly, for It is ever with us. During the nights of gloom It was beside us, though unseen, helping us in proportion to our own efforts.

Who can tell of the Daybreak, when the Shadows of earth shall vanish away? When our vision will no longer be "as through a glass darkly, but face to face."

While we know only in part, let us continually seek manifestations of Him. They may be found everywhere and in everything. In a ray of sunshine, a flower, a kindly glance, or a loving thought. When beautiful things are understood, not only admired, they have their true value. But even they are inadequate as yet wholly to convey to us "the glory they transfuse." "Rome's azure sky, flowers, ruins, statues, music, words are weak. The glory they transfuse with fitting truth to speak," sings an inspired poet.

All that is pure and beautiful is a channel between God and Man, through which messages may be discerned. Such links are forecasts of that wonderful Day in the Life of every Soul, when, on his long journey back to his Father's House, he shall meet his Elder Brother.

"Let us, therefore, run with patience the race that is set before us, looking unto Him Who is the author and finisher of our Faith."

PHYLLIS CASPERSZ.

ON WHOM THE STAR SHINES IN AMERICA.

B. Miss Marjorie Tuttle, National Representative of the Order of the Star in the East for the United States of America.

UR HEAD has sent the following much appreciated message to our American members of the Order: "You in America are a young nation with a great future. Perhaps more than any other nation you may be expected to profit from the help the Supreme Teacher has to give, so that your young civilisation may be firmly built on the basis of love. Work, then, for this Coming, heart and soul, for yours now is a privilege that comes rarely to men. May the blessing of the Master of Masters be with you and guide you."

This message truly strikes the needed keynote for our American work, just as it also indicates our problems and our hopes. It is true that our nation, as well as the Order



Miss MARJORIE TUTTLE National Representative for America

of the Star in the East, is now merely "preparing to begin to get ready to start," and one wonders how this country will be affected when the Order shall have caught the full attention of the world's eye. We shall then, no doubt, begin to see the interesting spectacle of great forces openly at work, and it is our problem to do what we can now to insure that the tides will then turn into the most useful grooves.

Most important to consider for the future work are, perhaps, the types of people with whom we have to deal—those most prominent in national life who are likely to affect, or to be affected by, the Order of the Star in the East. In the United States the following appear most noticeably:—

- 1. Business men and women.
- 2. Homekeepers—housewives, farmers.
- 3. Professional entertainers—newspapermen, theatre managers, etc.
- 4. Church people.
- 5. Negroes.

The business people, those common-sense, hard-working men and women upon whom falls the duty of supporting family or organisations, who bear patiently or impatiently, as the case may be, the largest burdens of our national life, are the ones who make up the bulk of our Star membership at present, and who probably will be the mainstay and capable supporters of the Order in America. One sometimes thinks them commonplace, or blinded by the struggle of city life, so that they are unable to appreciate beauty. Yet they have hearts, emotions, and good capabilities. They are sometimes conventional in social life, but not so often orthodox in religious beliefs, and are, therefore, more open to new ideas than are other types of people. It seems that these business people, coming in contact with the hardships and ugliness of the country, realise most keenly the need for a social revolution, and they therefore welcome gladly, when it is reasonably presented to them, the idea that there is One near at hand whose physical presence will bring the needed changes.



HEADQUARTERS THEOSOPHICAL SOCIETY, KROTONA.

The homekeepers form the second largest division of our present membership. Accustomed usually, to serving others in the tiresome round of daily duties, they seem to be the ones who realise most easily and intuitively the truth of our message. The idea of the Coming Teacher is new and startling to the homekeepers, who are often religiously orthodox, but our Declaration of Principles greatly attracts them, and adds a new beauty and inspiration to their weary tasks. When they join the Order they

become devoted members of it, and build in a beautiful willing spirit of earnestness.

The "professional entertainers " class seems likely to furnish our greatest obstacle the Order America, although it might, if it dared, give also the most effective aid to the movement. Newspapers, moving pictures, theatres, amusement parks, novels-in fact, all those things to which Americans turn in their moments

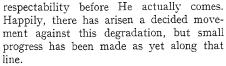
leisure, are, for the most part, in the hands of people who seem to care less than nothing for ideals or decency. A few of our Star members belong to the " professional entertainers" class, and are struggling to arouse these people to a realisation of their responsibility for the public welfare. But to struggle against environment in any of these professions seems at present hopeless indeed. The few who do realise their

responsibility tell discouraging incidents which show how wholly they are fettered by popular demands or by callous employers. This class of people, indifferent, or overborne by circumstances, pandering to the ignorance, prejudices, or idle curiosity of the public, are decidedly our greatest problem. The religious people, if they oppose us, will probably bring bitter intolerance and unreasoning hatred into their opposition, but the "entertainers" make mock of noble efforts, cause a distorted truth



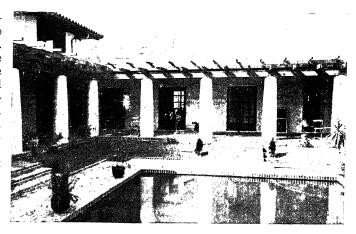
COURTYARD,

to appear as cleverness, or sway a mob by violent language. Then, too, they have greater influence upon our light-hearted and irreligiously inclined American temperament than education, art, or religion can counteract. One dreads to think of the harm these people may cause to the work of the great Teacher if their wellorganised means are not turned into channels at least of



The attitude of religious people towards the Order of the Star in the East is, of course, important everywhere, while the attitude of the Roman Catholics will affect the work in Western countries. Many ministers of the broader Protestant denominations have in America, as in England, considered the Order not unfavourably. Yet, on the whole, America is of all countries probably the most unaffected by religious narrowness, and the general opinion is, "If you lead a life of helpful brotherly love, you need not worry at all about the hereafter, nor about creeds and dogmas!"

I have added the negro population of our Southern States as a distinct class, very interesting from the standpoint of the Order. The negro character is such that I long for the time when large numbers of



COURTYARD (another view).

them may hear our message, while their troubles are of the kind that He will take greatest joy in relieving. Irresponsible, kindly, obliging when well treated, devoted, trustful, and often deeply religious, they could easily bring to His feet a mighty power of loving service. And the vexing question of race prejudice and its attendant cry of rights and wrongs could be soon stilled by His tonic of love and education.

Such, then, is a bird's-eye view of the chief forces which the Order is encountering in the United States. Other forces there are, but they have not yet come into very strong evidence, or they are such that they need more skilful mention that I could give them. On the whole it seems as if America is fully ready for our Message, and if our Star members "work heart and soul for this Coming" it seems probable that our country will be able to "profit from the help the Supreme Teacher has to give."

MARJORIE TUTTLE.

Let every man worship God after his own fashion, for therefore he was created: one in the multitude of church-goers,

one in the solitary field, one in the silence of the night, another in his working day.



A Lecture delivered at 19, Tavistock Square, under the auspices of the Order of the Star in the East, by Cecil Chapman, Esq., Magistrate of the Tower Hill Police Court.

LADIES AND GENTLEMEN,

It is a great pleasure to me to have the opportunity of giving some account of the establishment of the Little Commonwealth in which I, personally, am greatly interested. In order that you may understand why the experiment of training children in what we call the "Little Commonwealth" has been made, it is essential that I should, in as few words as possible, tell you something with regard to the problem which a London magistrate has to face in dealing with the little children who have hitherto been treated as criminals, but who, we believe, notwithstanding the faults they have committed, may, by an intelligent system of treatment, be turned into good citizens. These children take things that do not belong to them, and do belong to other people; they wander away from their parents, and prefer to sleep out at nights rather than to sleep in their beds. They also occasionally find themselves with such a desire to go to a cinematograph show, or to get a cake from Lyons, that they have

begged for money in the streets, and for all these offences they are brought before the magistrate at Tower Bridge, and the magistrate is at his wit's end to know what to do with them.

The Children's Act has come to the assistance of the magistrate in many ways, and has created a revolution, in regard to both parents and children, by abolishing punishment in the shape of imprisonment, and substituting some system of training for the poor little delinquents. Instead of hanging little children who steal cakes from a shop, as they did one hundred years ago, we are inclined to treat the thing fairly leniently—indeed, we generally give them another cake! We do not, in fact, treat them as criminals at all. I make a rule of having the parents of the children before me, and asking them to what they attribute the delinquencies of their little childrendo they consider it due to some hereditary defect or to their own neglect? I have to decide the matter for myself by making enquiries as to the condition of the home and



BRACKEN COTTAGE.

the characters of the parents, and then I form my decision as to whether these little children are delinquents by reason of something abnormal in themselves, or whether it is traceable to the surroundings from which they come.

I am not quite sure whether you are believers in hereditary defects. A great friend of mine to whom I talked about this some time ago, said: "Well, it is all very fine for a man or a woman to say, 'I cannot do otherwise because my father was this or that, and my mother was this or that,' He has got about a thousand ancestors, and if he is to choose let him choose the one who has shown himself to be the best, then you may get the hereditary good influence you want, instead of the bad."

Nothing in the world is so hopeless as to despair of restoring the character of any

person with whom you are dealing. When I get these children before me, and have decided whether the offence is due to heredity or bad surroundings, then I have got to settle what to do with them. Speaking quite roughly, if I find the homes are rather bad and the parents are good-I do not mean entirely good; I mean sufficiently good-I then put the children on probation, and give them as a friend my lady Probation Officer, who sits by me in Court, and helps me to form my judgment. To put these children upon probation is very desirable, and in nearly every case it is successful, for it has the result of also putting the parents on probation, because the Probation Officer has to visit the homes and the parents are a little ashamed of not having their windows open and chairs mended; the place gets cleaned up and arranged. In other words, they are



A TYPICAL COURT SCENE.

[By permission of the "Daily Mirror."

on their best behaviour to the children, and the effect of putting a child on probation is most undoubtedly to improve the character of its parents; that is all to the good. In those cases, for the most part at any rate, these little children who are sometimes mistaken for criminals, become so good that the Lady Probationer is almost ashamed to treat them as anything but perfectly good. They have the effrontery sometimes, to ask the magistrate who has put them on probation to go with them to a circus, or to go to tea with them, which he does! So you can imagine that their company is not so very demoralising! When you have got decent families, and decent parents who do not swear and steal too much, you can hand proud of the fact that they have been trusted to make themselves good citizens.

Then we come to the class which if I called good I should be guilty of exaggeration. They themselves have offended the law on several occasions, and their parents are not good either. In these cases I always take the advice of the Probation Officer, the Industrial Schools Officer, and the National School teacher. I have a week's margin in order that I may receive reports from all these, and when they report that the condition of the child's home is bad, or that the child requires discipline, I decide to send him to an industrial school, that is, if he is under the age of fifteen; from fifteen up to the age of nineteen he goes to a reformatory.



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the children over to the Probation Officer with perfect confidence that good will result.

Sometimes we find very excellent children attached to very undesirable parents, who have passed the stage of reclamation, and yet the children are such that the Probation Officer says: "These children are really so extraordinarily good—they seem to be good by nature—and it does seem a pity to send them with children less good; with your permission I should like to find out some other family than their own, where these children might be trained in a natural way." For these children we have to find foster parents. I daresay you would find it a very difficult thing to attach yourself to anybody but your own parents, but we find that these little creatures whom we send to perfectly new parents, turn out extraordinarily well, and become very happy. They seem to be

Some of you know something about industrial schools and reformatories. vary, of course, in almost exact accord with the Committee of Management, or the persons who take personal interest in those institutions. Speaking generally, for my lady Probation Officer and myself, we lean away from industrial schools and reformatories. and we lean towards the natural home, the home to which the children belong, and if that will not do, then to another home run upon similar lines. The Reformatory School Officer, on the contrary, leans towards institutions. He believes that nothing can be made good in human nature except in an institution. I do not think he is without his following in the world; but, personally, I do not like institutional children or human beings of any sort. Nothing is good which is machine made, and nothing is less pleasing than a machine-made man or woman. We do not want ourselves to be made like machines, and we do not want it in our children.

I have given you, in a very general way, the sort of alternative from which a magistrate has got to choose, at present, for the training of his children. It is now six months or more since we started the Little Commonwealth, and magistrates can send children there if they can get a vacancy. I have sent a considerable number there from my own court.* The whole Community, at present, consists of nine boys and seven girls. In that little Commonwealth we have tried to follow certain general principles which I feel quite sure will meet with the sympathy of this audience.

The first thing that we aim at is self-The next is, perhaps, a government. growth of the same thing, self-development, and we think that you cannot have either self-development or self-government without a considerable measure of freedom, if not absolute freedom. The spirit of freedom must enter into the community where you want self-development and self-government; therefore we have freedom there. The only law that is fixed, and that we believe to be a law of God, is that if you don't work you won't eat. Therefore the children are told that a very nice house is to be provided for them, a very nice house-mother is going to share with them in the work of minding the cottage in which they live, and a very nice girl citizen will provide the food to be cooked, and everything will be done to keep a citizen going properly; but the board and lodging of each citizen will cost 7s. a week, and if they don't work for it and earn it, they must go elsewhere—that is a necessity; we cannot have drones in the Community, they must all be working bees. In particular, I wish to make you realise that it is a boy and girl community; that we do not believe in separating the sexes at all in the training of children; therefore the boys and girls live together on different sides of the same cottage, and they work together and choose their own work, and live in this Community absolutely as equal citizens.

* Tower Hill Police Court.

This equality of citizenship was decided by the first public meeting which, when laws became necessary, was changed into a Court. The meetings of the Court, which we have held on Tuesdays and Fridays, have been principally occupied in trying citizens accused of offences, and by this means evolving the rules by which we should live. children elect their own magistrate, and make their own laws, the idea being that nothing should be imposed upon them from outside, and that they should develop their own ideas of right and wrong. One of the boys said: "We do not think it fair that the girls should have the same vote as the boys; we do all the hard work in the fields, etc." So the girls said: "Well, we won't make your beds or wash up," to which the boys replied: "Oh, we never thought of that. Under those circumstances you shall have the same vote." They have got universal suffrage in the Little Commonwealth. They make no laws in anticipation, but begin to live their life and choose their work, because one of the principles upon which we go, is that children will do that best for which they have an inclination, and instead of dictating to the children the sort of work they shall do, we ask them to choose the sort of work they would prefer to do. As we live in a farm, and are building workshops in the farmyard, we shall, by degrees, get a considerable variety of work and labour, of different kinds, to offer to the boys and girls. When we first started we had to asphalt the court in the farm yard, and to pull down sheds, to make roads, to prepare a well, and do all sorts of things such as the Swiss Family Robinson, or any other large family, which found itself suddenly in the back-woods, would have to do. It was amusing to find that a great many of the girls were quite determined, at first, to work out-of-doors, but after a week they preferred to go indoors. The girls have become housemaids and cooks, and one is secretary, not because she spells well-for she does not !--but because she writes quickly, and is thoroughly intelligent.

The magistrate is elected for a period of three months, and the Community began by electing a boy magistrate, who seemed to have a great deal of "go" about him. He



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was a very self-reliant little fellow, and I went to hear him deliver his first judgment and I think he did it very well. He rapped out his punishments very much like a metropolitan magistrate. During his three months of office, however, he was often guilty of offences himself. He let the tools get rusty, or he broke windows, or he threw stones at sparrows, and many accusations were brought against him by other citizens. The Community got rather sick of this, so before three months were finished they deposed him, and elected a girl magistrate in his place, which is creditable to the Community, seeing that the girls are in a The girl magistrate, Harriet minority. Smedley by name, had three months for her first course, and I went to hear her conduct her court on several occasions-once in company with the American Ambassador. for we had a great many big swells listening to Harriet judging her fellow citizens. She

has done it extremely well. The last time I was there it was the day she had to resign office, and I asked her if she was still the magistrate. She said: "No, sir, I am an ordinary citizen." I asked her if she had been deposed, and she said: "No, no; I have not been deposed." Another citizen intervened and said: "She has had to resign office because the three months are over, but the election is coming off next Friday!" She stood for re-election, and won by a majority of eight. The citizens have obviously appreciated Harriet's mode of conducting her magistrate's bench, and have put her in office for another three months. That shows you how free the Community is, and how they exercise their own judgment in the choice of magistrates or anything else.

We have, of course, a religious question in the Community, though it is very slight. It took this form, which has something funny about it. In the Community we had several Roman Catholics, and it really was rather a matter of difficulty for us to decide how to teach them, because the nearest Roman Catholic church was ten miles off. Mr. George Montagu, our Chairman, was able to arrange for a motor, which took the children to mass on Sunday morning. This was so popular that we had some difficulty in preventing the whole Community from becoming Roman Catholics! That difficulty, like most difficulties, is solving itself: we hope that somebody is going to give us a motor for the Community, so that we may not always have to beg for one from somebody else.

Now, I want to tell you how laws grow, and how ideas develop in our little Community; how it has happened that children who seemed to be, when I sent them down from Bermondsey, degraded, unhappy, antisocial, ready to fight everybody, steal from everybody; how it was that even after three weeks from the time they came down, these same children seemed happy and self-confident, talking to me, looking me straight in the face, and rejoicing in the amount of work they had to do, taking an intelligent interest in all sorts of schemes for the development of the community in which they lived. Let me give you an example.

I sent down a little gipsy boy, dark-eved, dark-haired, a bold looking young fellow, fifteen years of age-our Superintendent, Mr. Homer Lane, likes the most daring spirits! After a fortnight I was down there, and heard that this boy was accused, by at least half the community, of having stolen stamps and cigarettes from the Superintendent; in fact, had stolen whenever he had found it convenient to steal, and he was to be tried by the Court. That day some distinguished visitors came over to inspect the Community, so the boy refused to come and be tried, but hid in the woods, and we did not think it worth while having him captured. The result of that was that for a whole week the other citizens gave him the cold shoulder; if he came to the meals, as he was entitled to do, they ignored him; no one played with him; everybody snubbed him. At the end of a week, he appeared before the Court, and said that he was sorry he had not come up the week before, and he came now to be tried, and he wished to make a confession. He said that he was guilty of all the things of which he had been accused, and a good many more. people who had lost nothing suddenly found that they had! After hearing his confession, Mr. Lane said: "Well, now you have told us what you have done, but we have no laws against theft; what do you think we ought to do with you?" The boy replied: "I think I ought to be punished." "Well, ves, I agree with you; but how shall we punish you?" "I think I ought to be put to do the hardest work that the Community can provide for a whole week, and receive no pay for it." The Judge asked the Community what they thought of this plan, and they all put up their hands and approved of it. This boy for a whole week got up at six, and worked from six in the morning till six at night, and did his work extraordinarily well, and received no pay for it, and has since then been received into the arms of the Community, and has never stolen another farthing. Entirely of his own accord he has realised that he has got to live on pleasant terms with his fellow citizens, and that it is better not to take what does not belong to him, but to work for what he wants to enjoy.

There is another instance in which the Superintendent told me that the social conscience of this little Community was not quite the social conscience of the Superintendent, or of the ladies and gentlemen who go there as distinguished visitors. The Community makes its own laws, and they do not consider Moses as the last expression in law. I will tell you of what happened, and very nearly led to a crisis.

A clergyman, knowing we were in difficulties as regards religious education, was kind enough to say that on Tuesday afternoons he would come and give a Bible lesson to the citizens, and the Superintendent gratefully accepted the offer. The citizens had received very little of such education in their own homes, and the Superintendent found that when the clergyman began to teach them from the Bible a great many of the citizens were impatient, and frequently reduced to giggles. Mr. Lane felt it very

much that this gentleman, who had volunteered his services, should be treated thus with disrespect and frivolity. On the next Court Day, Mr. Lane-as all the citizens are entitled to do-wrote down what he had to complain of, and accused at least half the boys and girls of being rude to the clergyman who had come to give them lessons, and Harriet Smedley called upon the people accused to say if they were guilty or not. All declared they were guilty, and Harriet Smedley said: "What have you to say about it?" And they said that they did not know how it was they had behaved as they had, but that everybody was giggling and it was infectious, and they did not see there was very much harm in it, and

enquired into the conditions of this work-man's home. He is very poor, and walks six miles to work on the cottage which we require; he has got a large family, and works hard for his living, and I think it a great reflection upon the Community to insult him, and I fine the offender five shillings." It was a curious thing that the discourtesy which Mr. Lane felt was passed over so lightly one week, was punished by a fine of five shillings so soon after.

Another case, which shows in an interesting fashion how self-dependence and self-reliance is apt to arise in a small community, was that of Ted Daly. Ted Daly was a little bit of a chap, who only possessed one suit of clothes. He had been sitting upon rocks, and



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did not feel the seriousness of it. Then Harriet Smedley had to pass judgment, and she said: "I think this offence has been considerably exaggerated, and I pass it by with a caution!" Mr. Lane, for the first time in his experience as a citizen of this Community, very nearly lost his temper, because it was the first time he had intervened on Court day to accuse citizens of something they had done, and when he sat down he seemed to be struggling to submit to Harriet Smedley's judgment!

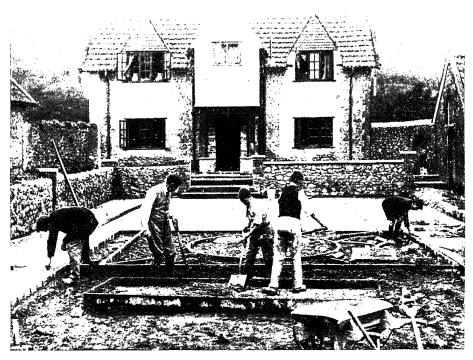
But to show you how the conscience of the Community was growing, I will relate this further incident, which occurred three weeks later. One citizen accused another of calling a workman "Long Legs," and the little citizen was called upon to say whether he was guilty or not. He pleaded guilty, and Harriet Smedley then said: "I have

slithering all over the place, and had made his clothes dreadfully shabby. One day in Court some one got up and said: "Your Honour, I wish to say that I think Ted Daly's clothes are a disgrace to the Commonwealth, and I think he should be ordered to buy a new suit." Harriet Smedley asked Ted Daly if he considered himself a disgrace to the Community, and why he did not have better clothes. Ted Daly said he was sorry he had only got the one suit; and then another little girl got up and said she did not believe Ted Daly could afford to buy another suit of clothes, as he was already in debt to the Community for so many fines. Then Annie Welsh was told to look up Ted Daly's account, his ledger-rather like that of a recording angel-in which is recorded what amount of work is done, what the character is like as regards work, etc.—all these facts

are discoverable in the ledger. Well, Annie turned up this book, and found that Ted Daly was considerably in debt to the Community. Some one got up and proposed that Ted Daly's clothes should be put upon the rates. Then Ted Daly broke down, and said he would not go upon the rates. Harriet Smedley put the question to the Court, and they unanimously decided that Ted Daly's clothes must be put upon the rates, which meant that the Community would have to pay for them. So Ted Daly learnt a very useful lesson-that in-door or out-door relief was a thing to be ashamed of—a lesson I have considerable difficulty in teaching to the ordinary Bermondsey citizen. Ted Daly was very cross about it, but he had to buy a new suit of clothes which were debited to the Community. A gentleman who went down to visit the Community the other day, told me that in the streets he had met the

cleanest little boy he had ever seen, and this was Ted Daly in his new suit, of which he takes the greatest care, as he is saving up until he can pay for it himself, which, after a fortnight's delay, the citizens allowed him to do. That is a very interesting illustration of how children learn the humiliating lesson of being dependent upon others! To be upon the rates does not make the citizens at all popular!

I think I have already told you that the cost of the board and lodging is 7s. The amount which a citizen is able to earn is 11s. or 12s., working for 4d. an hour. The wage is paid in the coinage of the Commonwealth, which is made of aluminium, exactly like the coinage of the realm, and we, of the Committee, are under an obligation, when the children have finished their training, to give them in the coin of the realm what they have earned by their labour. The other



PRIORY, THE GREAT COURT.

[By permission of the "Daily Mirror."

day, Mr. Montagu and I were looking over the accounts to see to what our debt to the Community amounted, and we found that the Community, owing to fines inflicted upon it by the citizens themselves, was in debt to us to the amount of £20, so we felt comfortable as we thought it would be some time yet before we had to translate any savings into the coin of the realm! Indeed, only one boy had saved anything at all, and he lost it the next week because he insisted that as he was sixteen he was entitled to smoke! He was brought up before the Court, and Harriet Smedley said: "The law of the Commonwealth is that you cannot smoke until you are eighteen, and you shall be therefore fined 4s. for smoking." The law of the Commonwealth sometimes goes beyond the law of the land, though it is not in opposition to it. We had to solve this question of cigarettes when the Superintendent's were stolen. He had a boy up, and said: "Why do you steal my cigarettes? Ask me, and I will give them to you, though it is bad for the heart, and you have a weak heart." the matter was discussed in the Community, the Community began by passing a law that Mr. Lane should lock his drawers, as it was not fair that the poor little citizens should But Mr. Lane absolutely be tempted. declined to lock his drawers, and he declared that he would never lock them as long as he was a member of this Community, and he showed them where he kept his money, and also where he kept his cigarettes. was then proposed to make a law that no one should smoke in the Community at all; but someone got up and said that it was very hard on Mr. Lane to be deprived of smoking because someone had stolen his cigarettes, and that they could not do that. Harriet then said that they must think of something else, and eventually they passed a law that no boy or girl should be allowed to smoke until they were eighteen, which last was approved and passed.

Some of you may be curious to know how the laws, once passed, are enforced and carried out. When Harriet was made judge, she ordered certain boys, as a punishment, to get up early and clean the rusty tools, and go to bed early. Two of the boys who had

been ordered to suffer these punishments. said they would be hanged if they were going to obey! At the next Court, Harriet Smedley said to the citizens: "This week I ordered two boys to do certain things. which they have refused to do. Under these circumstances, I have decided to resign my office as judge." It was eventually proposed that Harriet Smedley should be asked to reconsider her decision, and she said: "I do not mind continuing judge on one condition, that the citizens see that in the future the judge's sentences are enforced." On the next evening those boys went to bed early and got up early, and the judge was assured that no more nonsense would occur, and that the Community would see to it that the magistrate's judgments were respected!

A little boy was sentenced, at Nottingham, to be imprisoned for six months in gaolbecause no reformatory would take him, as he was so delicate—and the Home Office asked us whether we would take him, and we accepted the offer. He came to us the fourth month on probation, to remain as long as they thought necessary, that is, on an indeterminate sentence of probation. The day on which his term of imprisonment came to an end, he and another boy ran away, with two bicycles which they stole from two workmen. One of them lost heart and came back, but the other got away, and was not caught for about four or five days, after which he was discovered in a small town about thirty miles away, trying to sell the bicycle! He was brought back and tried at a Petty Sessions, and the Magistrates decided to send him back to the Little Commonwealth on probation for two months, and those two months are up to-day. What I wanted to tell you about it was, that when this boy came back to the Community, the rest of the citizens were very much incensed that the boy had been brought back to the Community, and had thrown disgrace upon it, and the result was that when the little boy came back, they took him down to the nearest horse pond and ducked him three times. As this was thought to be a breach of the law, the next Court day Mr. Lane accused the five citizens who had ducked the boy of assault upon a little citizen.

After hearing the case, Harriet Smedley said that she found that the opinion of the Community was in favour of the ducking, and she refused to punish the boys who had ducked the culprit. The result of this was that when a girl ran away to London, the girls followed suit and ducked the girl as the boys had previously ducked the boy. They took her into the bath room, and ducked her in the big bath twice, and she is all the better for it, and much less neurotic than she used to be!

The Community has grown in numbers and in character and is developing fast. We are now building two cottages, in addition to the farm house, and we are going to build a third. We are going to teach gardening, ordinary farm work, and dairy farming, and in addition to that we are going to have dress making, brick laying, harness making and other trades taught; some one has provided us with a steam laundry so that the girls will be taught laundry work of all kinds: this steam laundry was given to us as a surprise present, and cost £620.

In our penal system, when we find that men and women have done what is wrong, and seem to be mentally deranged, instead of treating them as sick and nursing them back to health, the practice has been to take, as it were, a sort of revenge upon these sick minds, and yet we magistrates know, and the judges know, that imprisonment and incarceration, the loss of the power of speech, and the loss of everything like fellowship, can never permanently cure the sick mind. The only thing that you can claim for incarceration is that it gives people a rest, who, otherwise would never get one. I have never met anyone

who has not said to me: "Imprisonment is no good." It is a curious thing that when a community or a nation begins to realise a thing like that, more or less generally, it should take such a long time to make a change. I believe that it was 2,000 years ago that people said they would try to become Christians.

To ensure self-development and selfreliance in a Commonwealth, the citizens should possess a true sense of liberty and social fellowship. It is very difficult in a huge city like the one we live in, London, to realise this sense of liberty and fellowship, except with the immediate family and friends that surround us, and yet no citizen can be a true citizen without it. In our little Commonwealth we are trying to foster that feeling of true citizenship, and to establish a human relationship between the boys and girls. It used to be said that anyone who thought for themselves was wicked. In our Community the more the children think for themselves, the better we like it. We want everyone to think originally. Our system, so far, has produced an extraordinary sense of happiness and physical well-being, and also a large modicum of moral well-being, any I think the experiment, so far, has ampld proved that by true freedom alone can you teach self control, and that the social conscience is developed best by responsibility and trust.

CECIL CHAPMAN.

[The Little Commonwealth is entirely dependent upon voluntary donations and subscriptions. If any reader desires to become a subscriber, or to assist the work by some gift in kind, from a horse to a sewing-machine, Mr. George Montagu, of 8, Portman Square, London, W., would be glad to answer all communications.]

If you will obey God, there will come a moment when the voice of man will be raised, with all its holiest natural authority, against you. The friend and the wise adviser—the brother and the sister—the father and the master—the entire voice of your prudent and keen-sighted aquaintance—the entire weight of the scornful stupidity

of the vulgar world—for once, they will be against you, all at once.

You have to obey God rather than man. The human race, with all its wisdom and love, all its indignation and folly, on one side—God alone on the other. You have to choose.

RUSKIN.



HYGIENE OF CHILD LIFE AND EDUCATION.

PART IV.





EACHERS may sometimes think that the doctor who comes to the school as medical inspector overestimates the importance of the physical, and over-emphasises it. In so far as there is any ground

for this feeling on the part of teachers, the next step along the path of medical inspection will remove it.

We have now in operation, in most civilised countries, a scheme of inspection of the physical body and, in certain cases, an attempt is made to estimate mental capacity. Following from this inspection come plans for special teaching of definite groups of children, such as the blind and deaf, and arrangements for treatment. In addition to this, we try to discover the causes producing defects in school children, and to prevent these causes being set in operation.

But just as a regular and systematic inspection of the physical body is possible, there is possible also a regular and systematic inspection of the mind and of the emotions.

The inspection of the future, when it is complete, will indeed be an inspection physical, mental, and emotional, and the result will give to the teacher a very complete and accurate picture of the child's possibilities.

One of the most helpful discoveries of medical inspection from the teacher's point of view, has been that of defects of vision and the other senses. The treatment of defects of the senses renders many children educable who could not otherwise be dealt with at all. The child who cannot see to work, for instance, does not begin to learn easily until spectacles are provided. Another valuable discovery is of those groups of

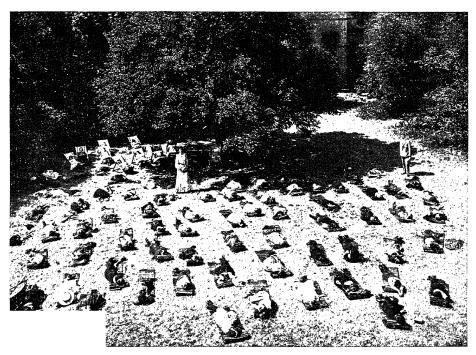
children whose defects unfit them for the ordinary type of teaching. The separation off from the main body of children of those who need specialised treatment is very helpful to the teachers.

Now, the mind itself is marked by defects and by peculiarities just as much needing special teaching and treatment as any defects of the senses.

For instance, different types of mind learn in different ways. Some persons when they "know" a thing will visualise it, others will hear it. This can be ascertained in any individual by discovering from him how he remembers anything. Some persons, when so questioned, will say that they "see" what they remember, others that they "hear." It is as though one sense avenue were predominant in this person, another in that. Closely allied with this is the importance of the sense of touch and the sense of weight pressure and balance, the muscular sense; on the due education of these more primitive (because less differentiated than sight and hearing) senses depends a good deal of our appreciation of the world.

Taste and smell normally do not enter so closely into touch with our ideas as sight and hearing, but they enter closely into touch with our feelings, our emotions, and, perhaps, that large part of us of which we are normally "unconscious."

To discover with regard to any particular child the part played in its mental life by the different senses is to know how best to help that child's mind to grow. For instance, if a teacher is predominantly "visual" in mental type, and a pupil predominantly "auditory" the teacher will be speaking in "visual" terms which the child cannot



MONTPELIER HOUSE OPEN AIR SCHOOL, KENTISH TOWN. RESTING (By permission of the London County Council.)

comprehend. Probably some of the mysteries of teaching vaguely ascribed to "personality" in the teacher are explainable along these lines. An "auditory" thinking teacher will get into close touch with an "auditory" thinking child because they are, so to speak, both thinking in the same language. And any teacher who studies a child and talks to it in terms of its own ideas will get more closely into touch with that child than one who does not, or has not time to, make this attempt.

An "inspection" then, of the minds of children with the object of ascertaining the mental type would give the teacher most valuable information. Equally necessary is an inspection of the mind of the teacher, and any who care to do this for themselves may be very surprised at the result. A simple test, applicable to an educated adult, is to have some scene in town or country described as accurately and as vividly as possible. In this description it will be found

that one person uses predominantly "visual" descriptions, another "auditory," and so on. Some people use all avenues of sense perception, and thus probably get a fuller "view" of the world around them.

The difference in mental type can also be discovered in the poets, novelists, and descriptive writers, some using one set of sense epithets predominantly, others another. The most vivid writers, and those whose appeal is widest, will, other things being equal, be those who use epithets derived from experiences of all the senses as aids to getting into touch with their readers.

It is found by experience that mentally defective children and those who are backward, learn better through the sense of touch and the use of their hands than by the use of their eyes and ears. And this element in mental growth is important in all people, and may have an especial importance in some who are not mentally defective, but who would be mentally brighter and more



TESTING FORM PERCEPTION BY THE FORM-BOARD.

(By permission of F. A. Davis Company, Philadelphia, and Stanley Phillips, London.

efficient if touch and muscular movements were developed.

Probably much more might be done with taste and smell than is done. Both these senses tend to be neglected, but both might be cultivated, made more definitely discriminative, and refinement made more easy, and life enriched thereby.

Apart from these problems of type of mind in relation to the senses, are problems more definitely of the mind itself. Why does one mind find mathematics easy and another difficult? On what do differences of this character depend? A mental inspection which would give us a knowledge of the mental type, which would arrange those types according to their degree of development, indicating here a weak spot in association, there a sense perception needing help, would help materially in our estimate of educability.

Inspection of the emotions may do even more. It is thought by psychologists of the modern Freud and Jung School that the emotional life of the adult—that is to say, the chief part of his life—is more or less determined by the experiences of the first five years. This applies to sex life as well as all other emotions, the flowering of sex life at puberty being merely the terminal event in

a long series of causes and effects which begins in infancy.

The psycho-analist, as medical experts in this particular kind of psychological medicine style themselves, has already proved that many nervous and neurastheuic conditions are caused not by physical troubles but by purely emotional and mental disturbances, and in particular by psychic conflicts of different kinds. Such a conflict, for instance, as that between a desire which exists and the moral feeling that it should not be indulged. A conflict of this kind may produce an apparently physical disease, of which paralysis of a limb is an example.

The foundation for many of these mental and emotional troubles in adults is laid in early childhood. By a special diagnostic technique the psycho-analist can get at the heart of the malady, and by, as it were. arranging or orienting the patient's mind for him, obtain a cure. But the same thing can be done for the child. A knowledge of the importance of emotions and of the mechanism of their working would enable the teacher to "arrange" the child feelings and thoughts so as to prevent injury. A psycho-analytic inspection of emotions would enable the doctor to point out to the parent and the teacher just how the child needed to be treated in order that it should grow healthily and freely.

When one realises this possibility and realises, too, that practically all teachers at present have no knowledge of the emotions which will help them with children, one

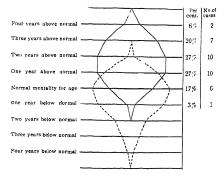


Diagram shows mental development of superior grade and average children tested by Binet tests. The dotted line represents average children.

must rejoice in the innate health of man that enables him to get even so much as he now does out of existence. There is, perhaps, no school in the world at present where the training of the emotions is understood, or where any special attention is paid to this side of existence. What an immense help forward in evolution there will be when all the needless emotional strain, wrong expression, repression, and injury is avoided. All the tragic little sufferings and little fears of children swept out of the schools, and the sunlight of kindly knowledge let in.

In the school of the future there will be placed in the teacher's hands not only a physical description of the child with the weak spots (defects) noted, but a mental and emotional description with peculiarities and morbidities pointed out. Before the teaching begins then, the teacher will already know what the child can do, and how the child must be approached. And a few years'

experience of these kinds of reports, which will mean the experience perhaps of some thousands of children, will develop in the teacher a power of judgment which should prove exceedingly helpful. For it will become clear that certain types of children can do this kind of work, and certain other types do that; and it may even become possible, in the junior department of a school, to "spot" the future mathematical "wrangler," just as it is possible to do this among the freshmen at the Universities. Education, then, will be much less crude than at present. progress of the children much more rapid, and the general standard of refinement and intelligence rise correspondingly.

An educational system of the plan here outlined will require teachers of the very highest type, and in order to fit men and women for such positions the plan of training will need to be drastically changed. Probably the time expended in training will need to be extended, and its character raised so as to



BIRLEY HOUSE OPEN AIR SCHOOL, FOREST HILL. CAVE DWELLERS, PRE-HISTORIC TIMES. (By permission of the London County Council.)

make it more nearly compare with that exacted from candidates for the medical profession. But it will certainly not be possible for the teacher to be expert in all that appertains to the child, just as it is not possible for the doctor to be an expert teacher. Therefore, it will be necessary for teacher, doctor, and probably pyschologist and sociological expert, to learn to combine together and work as one mind in the interests of the child.

This concentration of attention upon the child, not only as regards its body, but also as regards its mind and emotions, will bring in its train effects of the same nature as those already flowing from the records of medical inspection in the ordinary sense. Just as medical inspection, by revealing defects, calls out for treatment of these defects, and the treatment for prevention within the ambit of the school organisation and outside this organisation, so the more extended inspection here outlined will call for treatment of defects and for removal of the causes.

And just as medical inspection, acting as it were as a searchlight thrown upon our society, shows in a vivid glare what is wrong, so that the shadows themselves point to the remedy, so will this extended inspection, increasing the brilliance of the searchlight and extending its radius of operations, display even more vividly what needs to be done.

* * * * *

By realising the importance of the health of the child we make that, as it were, a fixed point in our social system, and try and modify everything affecting the child so as to secure that health; which means an increasingly extending and increasingly important modification of our social system.

Schools for pregnant mothers, baby clinics, nursery schools, school clinics, committees to secure and direct employment after leaving school, clubs for help and training of adolescents, boy and girl scouts—all of these things flow out of our direction of attention to the importance of the child. And all these things, in their turn, act each as the starting point of a new series of changes in the wages of women, the conditions of housing, the

employment of children, the wages of men—and so throughout the social structure. It is as though by concentrating scientific knowledge upon the child, for the service of the child, we had set at work a great growing force which will slowly or quickly move every single atom of the organism of our society, and arrange all atoms in a new, a better, and a more stable order. And if this is true of ordinary medical inspection, it is truer still of mental and emotional inspection. When forces of the mind and emotions are liberated to help in the rearrangement of our social order then, indeed, changes will be great and swift.

Within two generations the liberation of mechanical forces, through the medium of various inventions, has covered the world with a network of telegraph wires and railways, roads, and steamship routes, and sent a fluttering snow of newspaper information about all things on earth, and some in heaven, into all the tiny villages of the civilised (so-called) areas. Machine production has littered the earth with her wholesale products, and the battlefields of nations are marked not only by the graves of the heroic dead but by the cans of American food companies and oil companies, and the empty little cylinders of compressed carbonic acid gas used for aerated water.

The life of the countryside, the village and little town, has been submerged, although it was the normal human life for thousands of years. Great towns have been built up, thousands of men aggregated together for the convenience of production, old social conditions ruthlessly overrriden.

If all this has been done by the liberation of mechanical energy through the mechanical sciences, how much greater changes which must ensue liberation ofhuman mental emotional energy through the study of man. Two generations of the application of science to the physical, mental, and emotional life of man and the forces set at work, will have reconstructed our society and recreated the men and women living upon the earth. Physical beauty and vigour will be the rule, emotional development and refinement a thing of every day, aesthetic appreciation and taste the heritage of the "common people," morality understood becaus men are arranged within themselves, and mind become a great strong sword to cut through difficulties, a clear placid eye to see truth through such a blaze as now, perhaps, would blind us, did we even attempt to face its light. And men, being "arranged," will look beyond feeling and mind to the realm of intuition more and more, and their centre of life will be moved in that direction.

An intuitional inspection of children at the present time seems at least difficult in its technique! But physical, mental, and emotional inspection will give the teacher power, through knowledge, to see what part the intuition may play; will allow some estimate to be made of capacity for intuition in individual children, and help toward the time when we shall know how to evoke that capacity directly.

Looking back, now, to the beginning of these papers, it becomes clear that the business of the technical experts who are concerned with the care and education of children—the teachers, doctors, and others—lies with one chief duty. That duty is to remove the obstacles to the growth of the child on the physical, mental, and feelingtone side of its nature.

A child grows like a flower grows.

A flower pushing up its little head out of the earth draws up its nourishment from the earth that clings about its rootlets; it expands into the sunlight drinking in air and dew, bathing in the rainstorms. The force that is behind it, the growth force—the "soul" if you will—of the plant needs but to be provided with the proper conditions of growth, and then out of a tiny seed it builds up the elaborate. complex, and beautiful organism; expands into the dainty, gracious, flower. Just so does a child grow. The force that is behind it, the growth force—the "soul" if you will—needs but to be provided with the proper conditions: the

body must be nourished, the emotions must be expanded and watered by gentle dews, the mind must be fed and be shone upon by the light of the sun.

The child does not need to be "made" to do things, "forced" to learn, "compelled" to be "educated." The child needs food and love and light, and all sides of its nature will expand. From the soul within the great forces of life pour. The soul builds out its energies into the beautiful structure of body, feeling, appreciation and delicate fantasy, and clear, luminous thought. To bring out those forces, to see humanity in its true beauty and graciousness, its dignity, even its splendour, we only need to do with love and thought and labour for the child what is done without our help for the flower—and let the child grow.

Remove obstacles, provide the right kind of environment, and the flower of the child soul will come to bloom.

A further consideration also emerges from these papers. Medical inspection is applicable everywhere; it should be applied in all countries where the children of man are born. It matters not whether they be brown, white, yellow, or black, the maserial inspector finds that the same help can be given them. And, doubtless, the same help can be given to the mind and the emotions. although there are likely to be here more interesting divergencies.

But the suggestions here made are of universal applicability. Science can be applied to life in all parts of the world, and in all parts of the world will the same great results flow.

Only it is necessary that science be applied in the service of the child; then science cannot fail. And in this work the motto of all must be: "How can we best help this younger brother to grow up into full citizenship to become truly a man?"

L. HADEN GUEST.

THE END.

THE MONTESSORI METHOD.

→HIS interesting and important contribution to the cause of education and of scientific pedagogy is the work of an Italian lady doctor, who has herself applied and developed her method in various children's schools in Italy. English edition has a preface by Professor Henry W. Holmes, of the Division of Education of Harvard University (U.S.A.), and in this is discussed the comparative merits of the Montessori and the Kindergarten methods in the teaching of young children. fessor Holmes thinks that in its application to Europe and America probably a combination of elements from both systems will be found to work best. The Montessori method specialises in the training of the senses, and in the emphasis it lays on the spontaneity of the child and the individual liberty that should be accorded him; whereas the kindergarten lavs more stress on the evolving of the imaginative and creative faculties, and encourages "group" work among the children.

It is more than probable that it will be impracticable to adopt the system as it stands, partly because it took its rise among



THE CYLINDERS.



THE STORY.

a special class of children—a point to which reference will be made later.

A further practical consideration will turn on the efficiency of the two methods as preparation for the School Arts of the ordinary school.

Passing to the book itself, we have three or four chapters devoted to a general description of this and other pedagogical methods, something about the question of discipline, and an account of how these particular schools arose.

In discussing the application of scientific methods to education, Dr. Montessori reminds us that all the appliances and devices associated with the school are in reality merely its "form" side, and that what is needed as well is the spirit of the real teacher—just as a laboratory and scientific appliances do not make the true scientist, something more than careful experiments and observations being necessary—viz., the enthusiasm of the idealist, so is it in the department of teaching. The mechanical devices of the modern school, e.g., the special fixed desk

^{*&}quot;The Montessori Method," by Maria Montessori, translated by Anne E. George; published by Horneman & Co., London, price 7/6

and chair, etc., which are all calculated to induce immobility in the child, are not sound. Dr. Montessori also deplores the system of rewards and punishments, maintaining that they give a lower ideal, and that the love of the work itself, is, in children who are guided by her method, sufficient incentive to work and learning. Above all she insists, and this I think we may regard as the keynote of her position, that the child needs liberty and freedom in which to express itself and find its own heart. The best work that is accomplished whether in school or in later life must always be done in a voluntary spirit.

The origin of the schools or "Children's Houses," which will hereafter be associated with the name of Maria Montessori, is of some interest. The first school was built within a large tenement block, which had been re-modelled by the Good Building Association in Rome, to provide decent, practical, and beautiful dwellings for working-class families. It was situated in the poor quarter of San Lorenzo, and the series of flats were done up in simple but beautiful style, and the inhabitants encouraged to keep the building unmutilated. It was found that the children of these working-class families, too young to attend the elementary schools, were beginning to mutilate and deface the interior of the building, and the idea was formulated of making a "children's house" within the building, where these little ones might spend the larger part of the day, while their parents were out at work, and might be under medical supervision as well as receive instruction. Such a "children's house" was established, and Dr. Montessori, who had previously had wide experience and remarkable success in the teaching of deficient children, was asked to be the Directress of this first "Casa dei Bambini." The attendance of a doctor, the regular bathing, weighing, and measuring of the children, each having a biological chart of its own, has a very beneficial effect on the parents, who learn to take a new pride and interest in their children. The Directress herself lives within the same tenement block which houses these families, and her cultured presence among

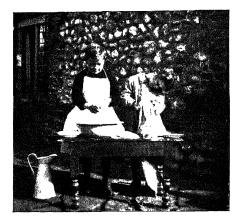
them has resulted in a moral elevation of the inhabitants themselves. (This applies to other schools or "children's houses" founded after a similar fashion.) Parents are encouraged to come in and watch their children at work and play, and for a weekly talk with the Directress. In this way a continuity between the home and the school influence is maintained, and the parents intelligently appreciate what the children are doing.

The furnishings of a "children's house" are very different from those of an ordinary schoolroom. There are no fixed tables or chairs; tiny arm-chairs and small tables, capable of being lifted by two children, and cupboards and shelves, within reach of the



UNORGANISED PLAY.

pupils, low blackboards on which the children can themselves write, are part of the scheme. The children learn to move the furniture, the toys, the didactic material used in their work, by themselves, and become careful and expert, not knocking things over or displaying the clumsiness which is manifest in children who have been brought up in a schoolroom of fixed desks and chairs. Their sense of touch is developed from the first, by allowing them to fully handle things, and they become so efficient that at four years of age a child can lay knives and forks on a table in perfect order, can carry trays of glasses, and even a hot tureen of soup.



WASHING-UP AFTER LUNCH.

(The children mostly take their mid-day meal at the "children's house," so this refectory has to be provided for.) Orderly movements are thus encouraged, instead of being repressed, and "immobility" is no longer a criterion of excellence. The "discipline" aimed at is not that which shall reduce the child to a state of passivity, but to a state of disciplined activity. training of the teachers in this new method is at first a difficult matter; the ordinary teacher has been trained to do all the activity herself, and to expect passivity and a receptivity in her pupils. The Montessori teacher must observe the child, allowing it to initiate and act for itself, and only directing when needed-certain actions that are illbred or unkind must be checked, but the other healthy activities of the child should be encouraged, for the object is to train the child to be a responsible, independent being.

As every one knows, who has had to do with the upbringing of children, it is much easier to serve the child than to teach and train it to perform actions for itself, but the latter is the truer help to the child.

Where a child shows itself disorderly, the Montessori teacher would usually isolate him from the other children, and let him watch from his place the orderly work and combined movement of the other children. He will soon wish to join them, and will try and so conform his activities that he may be permitted to do so. Dr. Montessori always

treats her children as little men, and reminds us that they are unfolding flowers and not blank sheets on which the teacher tries to write something, and our work should be to give such environment as will best enable the natural unfolding to take place.

To this end are all the exercises, didactic material, training in cleanliness, in silence, in rhythmic movements, directed. It is impossible in a brief review like the present to do more than enumerate some of the various kinds of work carried on, and the material employed for that purpose in the "children's houses." The first "exercise" of the day is concerned with personal cleanliness, and the children are then taught how to use brushes, dusters, etc., in the work of keeping the schoolroom clean. Then they pass to a short "exercise" where "language" is cultivated, and the children's conversational powers are encouraged as they are asked to give an account of what they have been doing at home, of what they saw out of doors, etc. Open-air games and the using of whatever portion or set of didactic material they desire, seems to occupy the bulk of the school day; manual work, e.g. clay-modelling, building, attending to a few pet animals (if any are kept), providing a varied programme, which keeps the little people happy and busy.

The children learn a great deal from the "lessons of silence," on which Dr. Montessori lays much stress; they learn to be still, to



THE PINK TOWER.

hear the less audible sounds of the birds, the wind, the ticking of the clock, and to restrain such bodily movements as would interfere with the condition of silence.

In this way the teacher is enabled to come into touch with the soul of the child, and get into sympathy with him.

Of the exercises that are concerned with the preparation for reading and writing and numeration, much might be written. The sense of touch is cultivated through appropriate material contacts, objects of different textures and substance being used; the thermic sense through placing the hands in water of different temperatures; the baric sense (that of weight) by the gauging of blocks of similar size and different weights; the senses of taste and smell by other simple devices; the visual perception of dimensions and shapes of solids by the handling and placing in appropriate holes of a series of different sized cylinders and other solids; the sense of colour and sound also receiving due attention and exercise.

The child is thus trained to be very observant and wide-awake, and he gains dexterity of hand by being allowed to use and handle pencil, clay, and other textile material before he proceeds to the art of writing. The Montessori child of from four years to six years accomplishes the feat of writing in a matter of two months, and that without any of the laborious filling of copy-books with pot hooks and lines found in the ordinary elementary school.

The Montessori child outlines the letters (which are cut out in cardboard) with his finger until he knows them by heart, and then can reproduce them himself from memory. The piecing together of letters into syllables and of syllables into words quickly follows, and the child can write at the dictation of the teacher before he can read or understand what he has written. Mechanical reading comes soon, but Dr. Montessori contends that the ability to understand the meaning—the idea which the words are meant to convey-must necessarily come much later, when the child's intelligence is more fully developed.

This question of method adopted in teaching, reading, and writing, and numeration, is gone into in detail in the book, and is well illustrated by plates, so that any one who wishes to pursue this method for their own children can readily do so, the didactic material needed being very easy to make.

The concluding chapters deal with a general review of discipline and with the conclusions and impressions that may be drawn from a study of the whole subject.

Dr. Montessori is very much against the general method of enforcing discipline through tyranny and of demanding obedience from a child whose will is still unformed; we are asking for an effort of will on the part of the child before his will is developed, and in this way we crush and stultify him. The child will obey of his own accord as soon as he realises the meaning and value of the co-operation asked; we want free, spontaneous souls, not children deficient in initiative and individuality. We have also to remember that in the child's unfoldment it is the accomplishing of the act that is important to him, not the act itself, and that the child needs plenty of time to accomplish its act, being very slow from our point of view. In the exercises in which the Montessori child engages there are opportunities for concentration and the developing of the will which will make self-discipline possible to the child in the future.

In conclusion, the authoress speaks of the advantage of these "children's houses" over the ordinary school (a) because they can accommodate and cater for children of varying ages (e.g. from two-and-a-half to seven years) much more effectively, and are therefore of easier application to rural districts and small towns, where the ages of a comparatively small number of pupils vary greatly; and (b) because the strain on the teacher is much less, for she is able to remain a whole day among children of the most varying stages of development, just as the mother remains in the house with children of all ages, without becoming tired.

A beautiful picture of unfolding child-life is revealed to us in the pages of this book, and we gain from it something of Dr. Montessori's enthusiasm for her work and of reverence and appreciation for child-nature, the possibilities of which under such treatment being incalculable.

HILDA M. POWELL.

ON TOLERANCE AND OUR ATTITUDE IN EVERYDAY LIFE.

TIME is passing, and our hearts are beating with eager expectation, as each day brings us nearer to the glorious moment when our hopes and our highest aspirations will have taken shape in the physical world. Let us ask ourselves if we have tried to render our lives so pure and so beautiful, that we shall be worthy to lift our eyes to the Teacher of "men and angels," when He is in our midst? doubt, we are working in the outside world to prepare for His near advent, but have we stopped to meditate on what the attitude of the ideal member of the Order of the Star in the East should be in his home, where he acts directly as the messenger of the Lord?

For he is no longer the lecturer, the active propagandist; he has left public work to become a unit in the family sphere. What shall his attitude be towards those other units with whom his every-day life is associated, and who may be distinctly different from himself in every way? One of the first great lessons that family life will teach him, will be the necessity of practising the virtue of perfect tolerance, or perfect equilibrium between indifference and fanaticism.

Before venturing any further, let us try to define what is meant by the word tolerance.

Tolerance, we may say, resides in our faculty to realise that each individual is born with a different conception of life, and we are tolerant only in so far as we recognise every one's right to perfect liberty of thought, action, and speech with regard to his own particular views. We look at the world as we would gaze at a landscape through glasses, coloured by our individuality, and we all have a strong tendency to want everybody else to see as we see.

Intolerance usually arises from an inborn conviction of our own superiority; we are inclined to look down somewhat on those who do not believe as we do, because the light that is leading us on is not perceived by them; but are we not at the same time tempted to deny that they may be acting some other part, side by side with us in the great world-drama, inspired by a light that may be invisible to our eyes. For life is truly a magnificent drama, directed by the law of evolution, and every individual, every single thing, is as surely travelling towards the goal as we are.

How very foolish of us then, to want other people to think and act as we do, when we are perfectly aware that no two actors may simultaneously play the same rôle without spoiling the effect, or marring the beauty of the play.

Intolerance, also, is very often a stumblingblock that rises in our path towards perfection. The purer we grow, the higher we place our intolerance; the stronger our conviction that we are following the right path, the greater is our desire to see other people following the ideal that we have set up in our minds, and we who have the privilege of belonging to the Order of the Star in the East must be particularly careful not to fall into this very common error. How, then, shall we avoid it in the future?

One of the most far-reaching and effective methods to this end is, I believe, to learn how to attune ourselves to our environment and to the various vibrations that affect us in our every-day lives. We must firmly endeavour to understand those with whom we come into frequent contact, and try to discover what particular note each one is striking in the great world symphony, instead of wishing them to be other than they are, and criticising them for not believing the great truths that seem so evident to our hearts. Truly, there is no study more keenly interesting than that of a human soul, but it requires all the insight of a psychologist, and the kindness of a lover of humanity, to penetrate into the secret recesses that it enshrines.

If those with whom we live resent our membership in the Order of the Star in the East, let us meditate less on our bad karma than on the wrong attitude that we have adopted in our daily lives. Some of the Order of the Star in the East meetings, for example, are held on Sunday afternoons in many countries, and we very often give up other duties to attend these lectures, which give us a personal satisfaction. There we breathe an atmosphere which is in harmony with our own; we meet many people who hold the same beliefs that we do; we have at least reached our real home, where we can speak from the depths of our hearts, without fear of being misunderstood. For many of us, these meetings stand out as the refreshing oasis in the wild desert.

Have we ever stopped to make a mental picture of what we have just left behind us? Have we, perchance, left a husband, wife, children or parents, who may have been working hard all the week and for whom this Sunday is like the oasis in the desert of their lives. We were, perhaps, their sunshine, and we have gone to an atmosphere more congenial than the one which they can offer us. Is this fair? And are they quite to be blamed if they make us feel that they object to our leaving them? We have sometimes, through our wrong attitude, even stirred within their hearts a feeling of jealously towards the ideal that is absorbing our time, thoughts, and aspirations, and this has driven us farther away from them. If such were the case, and this is not an unusual one in the Order, should we not be wiser in leaving them only when they do not need us, and when we are sure that their happiness is not dependent on our presence?

For is it not most essential that we should sacrifice ourselves, rather than impose sacrifice on others, and if stopping at home is our most evident duty, then we should do so willingly; for sacrifices are made perfect only when we accomplish them joyfully for Him and in His name.

Those who surround us ought to be the first to wish us to remain in the Order of the Star in the East. And why not? We love them better than before. We have learned to be kinder, more gentle, more helpful. They never knock at our door without being warmly welcomed; we are always ready to give up our momentary piece of work to listen to them, and give them a helping hand or advice. Our hearts have grown bigger, that is all; our minds have grown broader, enabling us to understand them better, and to forgive any weakness that their characters may show forth. We never look down upon them because they do not believe as we do; for how could we look down, knowing that the divine light burns as strongly in their souls as in our own.

We do not speak the same language, some may object, but all we have to do is to learn theirs; it is so easy when we love them!

We do not help the cause by neglecting our duties—those towards parents, husband, wife, children, friends, society, and our country, or in becoming estranged from our home affections. It is not in shunning all these duties that we shall become better messengers of the Star. On the contrary, we may test how far we have become effective members of the Order of the Star in the East, in so much as we have grown nearer to the hearts of our loved ones. We achieve the best propaganda work in becoming a more cheerful, harmonious, helpful, and kind parent, husband, or wife.

Yes, we do more, for they grow to love the Star through us; we are the means through which the Light may reach and bless them; the channels through which the pure Love and perfect Gentleness of the Great Instructor may flow. For let us remember, that if our membership in this movement can make any one feel more lonely, we have not understood the real spirit of unity and brotherhood, which are the great ideals the Order of the Star in the East will bring to our new world.

What, then, is the best method of propaganda in the home-sphere and friendly circles? A difficult question to answer, indeed, for circumstances may vary very greatly, and our acts should mould themselves accordingly. But we may be sure that we are following a safe track if we become so full of love towards others, so thoroughly unselfish, so willing to help that small portion of humanity with which we

come in daily contact, that others may sense the ideal which we are trying to express, may feel in us the reflection of something loftier and more divine, and ask us some day: "Why are you thus? What makes you so loving and so kind unto all?"

For nothing awakens more curiosity and more astonishment in the minds of men than the flowering of perfect self-forgetfulness in another being. Then can we answer them: "I believe in the coming of a Great Instructor, who will be the living image of all perfections, and I am endeavouring to prepare the way for His advent, so that a greater number may share the sublime joy of His presence."

You may not convert this other soul to your convictions, but you will have gained his respect towards the pure ideal that has made you a more perfect man or woman.

MARION GRAY.

THE GARDEN THAT I LOVE.

WAY by the sea lies the world that I love. There red and copper wall-flowers blow in the fresh salt breeze and the rosemary sends her fragrance seawards. Heavily laden branches of yellow Banksia rose overhang the doorway of an old mill-house. Great bushes of purple lilac hide a broken wall that shuts out the high road. The garden is bright with yellow tulips, flaming peonies, and here and there are tufts of narcissi, filling the air with their fragrance.

A small white pathway winds down to a cove, where you may dream for hours among the tangled seaweed, with the Sprite of the rocks for company. He is a moody little being, now full of love, now full of mischief. He laughs at the great world and loves to tease and frighten mortals who are unbelieving.

But I believe and know, so he tells me tales of strange beings that live in the ocean; of their joys and sorrows; of the storm: and of the Land which lies beyond the sun's crimson pathway.

Then the scent of the rosemary calls me homewards, and I pass back through the twilit garden to the gateway by the broken wall, and listen to the ebb and flow of the tide, the soft rustle of the lilacs in the salt breeze, and watch the dark poplar trees across the white road. Sometimes the moon glides past them, imperturbable, majestic; or they stand out calm and imperious against the amethyst and rose of the dawn.

Truly Nature is a kingdom of Heaven; a boundless community of the Faithful. The Sacraments of that Brotherhood are manifold. It is full of never ending Mysteries, unknown to the formalist. Here, a man must study, must learn, must discover for himself, not merely accept Truths on the authority of others. And, little by little, as he advances further into these great Mysteries, his soul will awaken, and his imprisoned Spirit break forth into song at the dawning of the Eternal Day.

In the outer world, the kingdom of Unreality, we argue and quarrel about this dogma, creed, or ritual. Like the man with the muck-rake, we seek ever among the sordid and material things of earth for something to satisfy us. May we cast aside the muck-rake, and rather consider the lilies of the field. Let us take our place in the ranks of that limitless Community of the Faithful, which calls to us from every blade of grass, every star in the heavens, every creature of God.

I know that all that lives is part of one great Whole, of which I too am a part; that in time to come, the flowers, trees and rocks that I love so well, will have become men and women. In aeons to come the Christ will be formed in them as in me. So I cry to these my brothers as I pass through the gate-way: "Ave, gratia pleni; Dominus vobiscum."

NOTES AND COMMENTS.

THE well-known progressive paper, The North American, recently sent to a number of persons interested in the religious situation a letter, the gist of which is in the following questions:—

- 1. Does your observation of the present time lead you to believe that some sort of spiritual awakening, or upheaval, or fresh expression, is impending or imminent?
- 2. If so, what form, in your judgment, is this revival, or experience, or manifestation, likely to take?

Of the large number of replies that have come in to these questions practically all agree that we are on the eve of a tremendous spiritual upheaval. Some, indeed, hold that it has begun already. One gentleman, Mr. Fred B. Smith, a leader of the Men and Religion Forward Movement, writes of the "present-day awakening" as, in his belief, "the most marked that the world has ever witnessed. Great hearted men," he writes, "all over have been praying for a revival of religion. I do not think all of them can recognise the revival when it arrives; but I believe it is on. It is expressing itself in a moral awakening that is not only calling individuals to repentance, but institutions, organisations, cities, and nations." Mr. C. R. Watson, a leading member of the World Missionary Conference, expects that the awakening, when it comes, will result in "the new laying hold of vital religion where formalism had caused deadness, in a new consciousness on the part of spiritually-minded men of God's presence in human life and of His sovereignity in human history, and, above all, in a new and richer manifestation of the all-sufficiency of Christianity; or, better still, of the living Christ to meet the need of every man and of the human race in its undivided corporate life which it was meant to enjoy, but of which it has been robbed so long by the divisions of the past." Another writer holds that a great awakening will soon spread "until from the East to the West men will learn to

serve God, and will prove it by the better serving of their fellow-man."

The various replies, coming, as they do, almost exclusively from Christian writers, are, naturally, for the most part, expressed in the terms familiar to Christianity; but the general tone is broad and unsectarian. The discussion brings out two things very clearly: firstly, that there exists to-day on every side a definite and growing expectation of the near approach of some kind of general spiritual renaissance; secondly, that this renaissance, when it comes, will be in literal truth a re-birth of the spirit, a breaking away from forms and a drawing near to the deeper realities of the spiritual life. Most of the replies, moreover, breathe the healthy view that the true realisation of the service of God must come through the service of man. On the whole, the symposium in the North American is an interesting sign of the times.

Many readers have felt the magic truth of those lines of Shelley, where he speaks of:

"Some world far from ours, Where music and moonlight and feeling Are one."

Art criticism has, of course, long recognised the appropriateness of language transferred from one Art to another; all of us have learned to speak of the "tone" of a picture, of the "colour" of a piece of orchestration. We seem, however, to be approaching a period when a far fuller and bolder unification, or synchronisation, of the various aesthetic appeals is to be attempted. The famous Russian composer, Scriabine, has already in his "Prometheus" introduced us to the wedding of music to colour through the medium of his colour-organ—the tastiera per luce or "keyboard of light." His next great work, we are told, is notably to extend this range of associations. "Symphonies of music, words, and gesture," writes Mrs. Rosa Newmarch, in an admirable descriptive Programme of a recent Scriabine concert at the Queen's Hall, London, "will be

accompanied by symphonies of colour and perfume." The work will go further than this, moreover; for it will be not merely a musical composition, but a Religious Rite, a "Mystery"; and it will provide something which, as yet, even religious rites have never fully given us, for it will do away, in Mrs. Newmarch's words, "with the barriers which divide the celebrants (or executants) of the rite from those who are passively initiated (the onlookers and listeners) so that all alike shall experience the whole evolution of the creative spirit. In this way every art will be called into requisition in order to produce an ecstatic condition, affording a glimpse of the higher spiritual planes." This is an extremely important extension of the conception of art and, for the seeing eye, is full of meaning for the future. For there are those who believe that one of the great features of the New Age of the Spirit, whose dawn we are awaiting, will be the development of a profound ceremonial, based on knowledge, in the service of which all the arts will combine, thus linking up humanity with natural forces and with living Intelligences with which it is at present out of touch. Perhaps it will be said of Scriabine, in after years, that "he builded better than he knew."

In the *Vahan* for April, Mrs. Besant-Scott gives a vivid pen-picture of the composer himself and of the impression produced by his "Prometheus."

On March 15th (she writes), the Queen's Hall was crowded to the doors to see and hear Scriabine himself. A storm of applause broke out as he stepped on to the platform and stood there quietly while the audience shouted and cheered. A little man, slight, with a nervous alertness, thick dark brown hair rather longer than that of the ordinary man, an eager upward tendency in the carriage of the head, and the eyes of a mystic-dark, veiled. inward-turned. His first number, a Concerto, was only notable in so far as that he wrote the beautiful melodic Andante when he was only fourteen years of age, thus fore-shadowing the powers he was later to develop. But when he seated himself at the piano to take part in his great work, the expectation and interest in the hall was so intense that one felt oneself a component part of one great intellect rather than a separate unit in that crowd of individual men and women, one coherent mind and spirit, not many separated fragments.

Has our understanding or our knowledge grown since we heard this stupendous work last year? Or is it that our ear has become accustomed to the Futurist music—to that exposition in sound of the

world of spirit rather than that of form which was first shaped by Wagner, and has been carried further by Debussy, Strauss, Schönberg, Stravin-sky, and Scriabine? Whatever the reason, one can only say that hearing "Prometheus" last year one was left with a bewildered impression of something gigantic, stupendous, formless, incomprehensible. This year the intention of the composer was clear the cosmic vision of the Logos, the formless Ideation out of which was born with mighty throes of birth the world of shape and form, the world of matter. Into the confusion of these warring elements of rude matter, soulless, ignorant, blindly striving and struggling, came the gift of Prometheus -the fire from heaven, the Divine spark of immortality, by which man knew himself to be in very truth not matter alone, but spirit encased in matter. Then comes the struggle between the higher and the lower natures, the latter dragging down, the former striving upward. And at last, after much striving, the triumph of the spirit. Verily is all this clearly portrayed in the music with its strange harmonies and discords, and its new six-tone scale. By some magic of genius the composer, seated there at the piano, quiet, inscrutable, with his mystic eyes, made us feel and know the thought behind those marvellous sounds, so that the music became as it were the shadow, the reflection, and the composer's thought the reality. And when at last we have been carried up into the dazzling light of the world of pure spirit, when matter has dropped away, subdued, conqueredthen, instead of the silence in which one would have rested, came thunders of applause bringing one back with a shock that hurt, to the consciousness of a concert hall and the familiar instruments of an orchestra.

That the time of turmoil and unrest, through which our world is passing at present, is to be still further intensified would appear likely from the following which we cull from the *Observer* of Sunday, April 5th.

THE GREAT SUNSPOT.

WHAT WILL BE ITS EFFECT ON THE EARTH?

Last Monday a small blemish was noticed by telescopic observers on the upper part of the sun's eastern, or left-hand, limb, and by Wednesday, as a result of the sun's rotation on its axis, the disfigurement had been carried well on to the eastern half of the solar disc. It was then seen that a mighty storm was in progress in the incandescent cloud-like envelope which surrounds the sun, and that an exceptionally big sunspot had come into existence by a huge rent in the photosphere, as these fiery clouds are called, measuring roughly one minute of arc in solar latitude and longitude. As an angular minute on the sun is equivalent to 27,000 miles, the dimensions of the sunspot cannot be less than 700,000,000 square miles. This mighty lake of liquid fire is probably several thousand miles deep, and the fiery waves that agitate its surface are moving several thousands of miles each minute, occasionally

attaining heights which would enable a terrestrial wave to break on the surface of the moon!

The sun's rotation period being rather less than four weeks, by to-day the great sunspot will have reached the centre of the visible disc, and the earth will be well within the sphere of the influence of this tremendous solar eruption. It is now well established that sunspots are the centres of magnetic fields of a magnitude beyond all human conception, and that electrified particles of matter are ejected earthwards from the disturbed areas at tremendous speeds. Sometimes the earth becomes the target of these solar electrons; at others it luckily dodges them. In the former case our planet is enormously influenced by the abnormal conditions set up in the atmosphere, and in the terrestrial magnetic field. But though it is clear that sunspots and our weather are intimately connected, it has not yet been possible to disentangle the sunspot influence from the many terrestrial factors that go to the making of weather.

Nearly always, however, magnetic storms are set up on the earth when big sunspots are in

evidence, and though such storms are not apparent to the man in the street, they seriously interfere with the work of those dependent on electrical energy. At such times, for instance, telegraphic communication is practically impossible, the compass needle becomes erratic and unreliable, and the records of terrestrial magnetic phenomena are completely destroyed.

Rarely are the spots denoting these tremendous outbursts of solar energy large enough to be seen without a telescope, but the present eruption is of such magnitude that it is possible to make its acquaintance with the naked eye, protected, of course, by a piece of glass darkened in the flame of a candle. To-day it will be just to the right of the sun's centre, and during the coming week it will travel towards the right-hand limb, where it will disappear about Friday. It is believed to be the forerunner of a sunspot cycle—the sun has its troubled and restful epochs—which has been unaccountably delayed, and which should now progress to its maximum period of activity during the next four or five years, in which case trouble of some kind or other is in store for the earth.

FROM AMERICA.

IT seems indeed as if 1914 were bestowing more bountiful favours than usual upon American periodicals, if we can judge by the January, February and March issues of everything readable! Hardly ever have the news stands presented so interesting, so profuse, so well chosen an array of topics as we find this year. It is encouraging to find that, on the whole, there seems to be an ever increasingly better standard of information and recreation available to the public through current periodicals. Encouraging too, is the fact, evident from a glance at tables of contents of the various magazines, that public interest is apparently turning more than ever before, towards questions of public welfare. Even many of the magazines that in years past were accustomed to contain nothing except light fiction or women's dress fashions, find they cannot now hold their readers unless they furnish some discussion of topics of more serious concern! Still other magazines have begun to show, often in places where one would least expect it, decided and straightforward revolutions in ideals and tendencies.

Under guise of caricature and fun, *Life* presents many a bold plea against theological and medical superstitions, against extravagant and foolish customs; in *The*

Ladies' Home Journal we find a vigorous and earnest movement towards newer and better ideals for womanhood; in The St. Nicholas we find the same standards of wholesome stories for young people, beautiful and artistic illustrations, and art and science competition departments. From among another group of magazines we cull a most striking article, "The World Set Free," by H. G. Wells in the March Century magazine. "A Prophetic Trilogy," the author calls it, —a glimpse of the world in 1959. article seems to be in a way, a new version of a Utopia, or rather of our world reconstructed on an entirely new basis after having been nearly annihilated by terrific In the midst of a turmoil of warfare. nations a practical diplomat the idea of governing the whole earth by means of a federation of rulers, presidents and leading men from each nation. After strenuous labour, the indefatigable diplomat succeeds in bringing about this worldconference and the reconstruction of national policies commences. Although Mr. Wells's idea has not exactly included the possibility of the help of a World-Teacher in all this, he has nevertheless, seemed to foresee many other situations which the future may in reality be holding in store for us.

argument of the article is at any rate clearly and powerfully in favour of the modern peace movement.

In other magazines of the same type as The Century, there is the usual variety of stories, discussions, poems and illustrations too numerous to mention—most of them good, although none perhaps quite so remarkably original and thoughtful as the trilogy of Mr. Wells.

FROM FRANCE.

LIVRE.

Nous recommandons le très remarquable ouvrage du *Dr. Marc Haven* intitulé: *Le Maitre inconnu Cagliostro, etude historique et critique sur la haute magie*. Cet ouvrage est édité par Dorbon-Aîné, 19, Boulevard Haussmann, à Paris.

PARIS.

Congrès des Races.

Le 28 Février dernier a eu lieu à la Dotation Carnegie, sous la présidence de M. d'Estournelles de Constant une réunion ayant pour but de préparer le prochain Congrès des races devant avoir lieu à Paris en 1915.

M. Spiller, secrétaire général du Congrès de Londres en 1911 rappela quel avait été l'objet principal de ce congrès: discuter, à la lumière de la science et de la conscience modernes, les relations générales entre les peuples de l'Occident et de l'Orient en vue d'encourager parmi eux une bonne entente, un sentiment amical et une coopération cordiale.

Ensuite M. Herbette, conseiller d'Etat, prit la parole. Il entretint l'auditoire de l'impossibilité pour un peuple de vivre pour lui seul, et des avantages qui découlent de la fusion des races.

Ce sentiment tout naturel d'ailleurs, qui pousse certains individus à ne voir que leur propre race, doit s'effacer. C'est une grande collectivité humaine qui se forme.

Les Français ont besoin de généraliser et c'est l'universalité humaine qu'il s'agit d'organiser.

Messieurs Emile Boutroux et Vidal de la Blache ont promis leur concours aux dévoués organisateurs du 2ième Congrès des Races.

A signaler:

La Vie Féminine, Union littéraire, artistique et sociale, 88 Avenue des Champs Elysées, présidée par Valentine Thomson.

La "Vie Féminine" a pris pour but l'amélioration de la femme et de l'enfant. Elle se propose le double but d'enseigner et d'aider.

La "Vie Féminine" souhaite de devenir la maison de la femme. On y donnera des cours, des conférences, des expositions, et des concours y seront organisés. En outre, la "Vie Féminine" s'efforcera de coordonner les efforts de diverses associations philantropiques, de servir de lien entre elles et, suivant leurs règlements et leurs moyens d'action, de diriger utilement vers les unes ou les autres les femmes qui ne savent pas où s'adresser pour trouver une aide matérielle ou morale.

Le Journal de la "Vie Féminine" est hebdomadaire, il ne s'agit pas là de la création d'un journal avancé, d'un organe de revendication et de combat. Tout le monde devrait travailler à l'édification d'un avenir meilleur et c'est à cette tâche que la "Vie Féminine" emploiera ses forces et son temps.

La "Vie Féminine" sera reconnaissante à ses lectrices de lui signaler tous les moyens d'étendre son activité, de venir en aide, et de remédier à un abus. I. M. argument of the article is at any rate clearly and powerfully in favour of the modern peace movement.

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